

THE CHRISTIAN CENTURY.



Volume XIX.

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Number 5.

LEADING FEATURES.

The Genius of Our Plea

Ideals of Evangelism

*The Declaration and Address
of Thomas Campbell*

Enthusiasm and Sanity

The Currents of Life

What is Our Plea

Letters to the Book-Lover

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By Professor
Herbert L. Willett



HISTORIC review of the religious position and the present opportunities and perils of the Disciples of Christ. A series of editorial articles from the pen of Dr. Willett, which appeared recently in THE CHRISTIAN CENTURY, dealing with the subject of Christian Unity, called forth so many expressions of appreciation and demands for their appearance in more permanent form that The Christian Century Company has secured their thorough revision and enlargement by Dr. Willett and now presents them under the above title, in the form for which so strong a demand has been made.

The following table of contents will give an idea of the scope and motive of the book.

Introduction—The Task of the New Century.

1. Are the Disciples a Denomination?
2. Have we the Sect Spirit?
3. Do the Disciples Desire Christian Union?
4. Do We Wish Apostolic Christianity Restored?
5. What do We Mean by Others?
6. What Constitutes a Sectarian Attitude?
7. A Historic Instance.
8. The Two Paths.
9. Denominational Sentiment.
10. Apostolic Christianity—The Sources.
11. Apostolic Christianity—The Doctrine.
12. Apostolic Christianity—The Ordinances.
13. Apostolic Christianity—The Spirit.
14. The Form of Christian Union.
15. The Church of the Future.
16. Christian Unity—An Appeal.

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THE CHRISTIAN CENTURY.

Volume XIX.

Chicago, Ill., January 30, 1902.

Number 3.

EDITORIAL

TO-DAY.

So here hath been dawning
Another blue Day:
Think wilt thou let it
Slip useless away.

Out of Eternity
This new day is born;
Into Eternity
At night will return.

Behold it aforetime
No eye ever did:
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue Day:
Think wilt thou let it
Slip useless away.

—Thomas Carlyle.

THE GENIUS OF OUR PLEA.



HE genius of an institution is its peculiar constitution or character. The genius of a people is the spirit which animates them in the period in which they are active. The genius of a man is represented by the peculiar structure of mind and heart with which he is by nature endowed. Genius implies an active principle by which man and people are moved. Dead things have no genius.

The "Disciples of Christ" as a religious force within the Church of Christ for some purpose, cannot count yet a hundred years of history. Their age does not and cannot represent the entire age of the church of the living God, even if its individual members may in every particular conform to the original requirements of the Gospel of Christ. In the aggregate they are a "called-out" people, and joined together for a special reason and for a special period. Until the work for which they were especially raised up, and for which they are especially qualified is completed. They have a right to live and move and have a being; but when—if that time ever comes—their work is done, and their mission fulfilled, it would not be to their discredit to pass away. In that way they can at least show to the world that their original intent was not to be a denomination among denominations, and that the genius of their plea did not inspire them to create a distinct body, however strong, and glory in its greatness and success.

"Our Plea" is used to describe the peculiar reason or reasons for the origin and existence of the people known in the religious statistics of the world as "Disciples of Christ." What, then, is "Our Plea?" No one is better able to state it negatively and affirmatively than those who at the beginning formed the nucleus around which the large body finally gathered. In the cele-

brated "Declaration and Address" which was ordered to the printer, September 7, 1809, Thomas Campbell wrote: "Tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to be at rest; and, were it possible, would also desire to adopt and recommend such measures as would give rest to our brethren throughout all the churches—as would restore unity, peace and purity to the whole Church of God. This desirable rest, however, we utterly despair to find for ourselves or to be able to recommend to our brethren by continuing amid the diversity and rancor of party contentions, the veering uncertainty and clashing of human opinions; nor, indeed, can we reasonably expect to find it anywhere but in Christ and his simple word which is the same yesterday to-day and forever." To these words of his father Alexander Campbell gave his hearty and mighty advocacy. In 1826, in *The Christian Baptist*, in stating "The Points at Issue" between himself and the representatives of various religious sects with whom he contended, he said: "We contend that all Christian sects are more or less apostatized from the institutions of the Savior, and that by all the obligations of the Christian religion they that fear and love the Lord are bound to return to the ancient order of things in spirit and in truth. Our opponents either contend that they are not apostatized, but are just what they ought to be; or if they admit of any defection, they contend that the time is not yet come—they must await the Millennium; and that it is better to keep up the present systems than to attempt anything else. This is just the naked question, detached from all superfluity." "Let this plea for a restoration of the ancient order of things embrace what topics it may, or let this controversy occupy what ground it may, this is the naked question at issue." In stating his plea in the form of propositions only a few words were necessary:

"First, the testimony of the apostles is the only and all-sufficient means of uniting all Christians."

"Second, the union of Christians with the Apostles' testimony is all-sufficient and alone sufficient to the conversion of the world." To reach the desired result Mr. Campbell contended that "The Bible be substituted for all human creeds; facts for definitions; things for words; faith for speculation; unity of faith for unity of opinion; the positive commandments of God for human legislation and tradition; piety for ceremony; morality for partisan zeal; the practice of religion for the mere profession of it, and the work is done."

With scarcely a variation in the form of expression, the "fathers of the restoration" agreed with Thomas and Alexander Campbell as to the character of "Our Plea" and the means of its successful realization.

Later, as late as 1881, Isaac Errett stated the terms of "Our Plea" to be: "A complete return to the teachings of the New Testament, in letter and in spirit, in principle and in practice; in this faith and practice we seek to unite all the people of God. Perfect freedom in the study of the Scriptures is our principle; and wherever the Word of God leads us we are bound to go, at whatever sacrifice. Union on these principles requires no sacrifice on the part of any believer in Jesus, except the sacrifice of that which has no divine

authority—party names, party creeds, party usages. The evangelical parties of Protestants already acknowledge and approve all that we insist on. It is merely to discard what we all acknowledge to be of mere human authority, and unite upon that which all confess to be divine."

Manifestly, "the unity of the people of God; and the restoration of the apostolic teaching and practice as the ground of such unity," is "Our Plea," to the advocacy of which, living or dying, we should give our hearts, our hands and sacred honor.

The genius of this plea is stated in words not born of earthly contention, but of heavenly wedlock, and to these mighty words the children of God at their peril must give heed: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me and I in thee that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." This mightiest prayer of all the ages must be answered; and until it is the "Disciples of Christ" have a mission in the world and ought to live and move and be victorious.

IDEALS OF EVANGELISM.

NO phrase is becoming more common in our day than "the new evangelism." This form of speech has a value, and it carries with it a danger as well. Its value lies in its call to examination of the grounds and methods of evangelistic work, with the consciousness that as in every other form of activity, constant vigilance is the price of true success. We are being told that the whole front of our business world is changing, and that modernness, adjustment to the times, is indispensable if one would prosper. We are warned that our scientific text books must be constantly revised in order to keep pace, not with the fads, but the facts which investigation is placing at our disposal. The study of psychology has been totally revolutionized, say the authorities, within a dozen years, and can no longer be taught from the point of view formerly held. Changes have been wrought in Biblical knowledge and theological values, say students of these sciences, which leave earlier definitions partial and inadequate. With all these changes, there has come, or is about to come, a new evangelism, using all the assured results of recent investigation, and making a more vital and effective appeal to the conscience and life of our day. We see signs that all this is true, and in it we rejoice. We believe that the greatest evangelistic era in the history of the church is just before us, and that some of the factors which enter helpfully into the problem of its arrival and triumph are new.

Danger in New Phrase.

Nevertheless, we recognize as well a danger in the phrase "the new evangelism." For one thing, it is disquieting. It seems to say to many noble workers in the field of the Gospel, "You are out of date; the church has no further need for your services." Of some men and methods that were once regarded as essential, this is literally true, and no phrase could make

it too emphatic. But the men of the extravagant, sensational, ranting and unscriptural type are the last to capitulate to any demand, much less to a phrase. We can only wait with such patience as we can command till the law of elimination of the unfit has rid us of these shallow interpreters of the faith. It is of another class we speak with concern; the men who are conscious that their preparation has been limited, and that they have no time for a study of many things which they know would be a help to them, and whose lack they deplore, yet these men are among the most valuable evangelists we have. We could wish to see no use made of the word "new" that would throw a single obstacle in their pathway, or dampen by even the slightest rain of dispraise the ardor of their success.

The Old and the New Essential.

Any disparaging comparison of the old evangelism with the new, in value, methods or results, cannot be other than unfortunate, because misleading; any attempt to set the evangelist over against the pastor, as opposed to each other, or as leading by their respective types of work in different directions, is ungracious and harmful. Each has his legitimate work, and both are needed. That mistakes are made by both classes in certain instances is probable; but this is only what may be expected as long as human nature remains imperfect. Another danger that lurks in any flaunting use of the term "new evangelism" is that young men, eager to be of service in winning men to Christ, may mistakenly fancy that the evangelistic labors of the earlier generation and of older men count for little. The fact remains that no lesson of the past should be forgotten. God has used men of all types, prepared and unprepared, as men count preparation, but full of faith and the Holy Spirit, and this filling has always been the prime requisite, and always will be. The new evangelism is only a general name for some new and helpful factors in preaching the Gospel, which an earnest and consecrated preacher may use with profit. The man who knows nothing about them may still do his work in a grandly successful way, as he has in the past, by force of his holy zeal and love of souls. The man who prides himself on being "modern" may equip himself with all the apparatus which the new evangelism suggests, and still be powerless and ineffective because he has not the essential qualities of zeal, consecration and spiritual power, for the lack of which nothing can compensate.

What Should Be Accomplished.

Meantime it is worth the while to ask what a season of evangelism should accomplish for a church, whether conducted by pastor or evangelist. It is essential that certain ideals should be kept in mind, toward which all efforts will be directed. Probably the most common and, in most cases, the proper object to be reached is the conversion of men and women to the Christian life. We hardly think of a series of revival meetings being held where this is not the hope and expectation. Where the church is in normal condition, and capable of caring for new-born spiritual children, not only will this be the supreme desire, but it will be realized. But there are other features of the Gospel that need emphasis as well. Evangelism ought to mean much more to a church than conversion. Probably one of the reasons why the Word has fallen into disesteem in some quarters is its well-nigh exclusive application to convert-getting, and the feeling that the revival method is not the only nor even the best way of bringing men to Christ. This feeling we do not share, but

at the same time we believe the field covered by the term evangelism should be greatly widened.

It ought to include such insistence upon the glory and obligations of the Christian life that the members of the church would find themselves pointed with fresh urgency to the solemn covenants into which they have entered with their Lord. Prayer, private and domestic, should be so illuminated and impressed that those who have abandoned or been tempted to abandon it may be sent back with fresh eagerness to the closet and the family altar. The study of the Bible can be emphasized and made engaging by an evangelist really interested himself in the great pursuit. One of the most profitable sessions of Gospel meetings which the writer recalls was accompanied by a series of Bible studies conducted by the evangelist. A brief manual of Biblical facts was used, and in three weeks more accessible knowledge of the Word of God was gained than years previous had furnished. Memory records some of the most useful Biblical knowledge now possessed as the fruit of that series of preliminary fifteen-minute Bible drills.

Again, an evangelistic meeting ought to secure harmony of thought and action in a church. Christian love should glow as the result of such labors as a meeting brings. The church that with even the best of pastoral care begins to show marks of vibration in its column, waverings in the line of march, will close up ranks and catch step again when the inspiring music of the Gospel is heard with its call to action. Nor is it the life of the church alone that is quickened, but the conduct of its members in other than church relations must yield itself afresh to the scrutiny of Christ's teachings. Business life needs constant readjustment to the ethics of Jesus, and no meeting can have its true value that does not bring up as with a spirit level the conduct of Christian men and women to the standard of the Lord.

No Reaction Necessary.

These, and still other features which might be named, we regard as the essentials of an evangelistic campaign. If these results can be realized, the meeting will be a success, whether there is a convert or not. If such conditions measurably prevail when the meeting opens, the still greater blessing of conversions will be enjoyed. If the evangelist is especially strong in persuading men to obey the Gospel, he may accomplish the same result in spite of an unprepared church; producing by sharp rebukes or incessant exhortations to the church a temporary simulation of spiritual activity. In this case the danger lies in the reaction, when most of the converts are lost and the church sinks back, like the Dead Sea, to its former level. No galvanic methods can be really effective. Yet this is the alternative which many an evangelist must accept. He finds the church recovering from division, slowly finding itself after misfortune, or struggling to its feet from great weakness, under the leadership of a faithful pastor. What is really needed is a campaign of instruction and inspiration for the church, not a large ingathering. Yet if it is reported that the meeting resulted in but few additions, the evangelist fears that his reputation will suffer. For this reason, not infrequently, the pressure is applied, the additions are secured and the result is announced, while the church that might have received the enrichment of a season of teaching and growth is burdened with a host of babes for whom it has not the strength to care as a mother should. We are looking in the future for evangelists to report meetings of three or six weeks with five or ten or twenty ad-

ditions, and with the sense of a satisfaction which appreciates those untabulated results, such as deepened consecration, increased Biblical knowledge and a fuller adjustment of business and social life to the program of Christ. There are some occasions when conversions are impossible, and yet the meeting is deeply profitable. Such a meeting may lay the foundation of future effectiveness that shall mean hundreds of converts, not only turned to Christ, but kept active and growing in Christian service.

The great meetings will continue. Indeed, we look for greater things than have yet been seen. But let not our standards be only those of numbers, for other results are just as essential.

THE MARCH OFFERING.



THE CHRISTIAN CENTURY aims to put first things first. In its advocacy for world-wide missions the work of our Foreign Christian Missionary Society must claim our first attention. During the entire month of February active and vigorous attention should be given to the most thorough preparation for the March offering in all our churches. In our columns every enthusiastic friend of missions may have a forum for giving information and increasing our enthusiasm for the evangelization of the world.

The growing missionary interest all over the country reminds us of the wonderful power of the missionary movement. Every nation on earth is wide open to the Gospel.

The Christian Church has missions in India, China, Japan, Africa, Turkey, England, Norway, Sweden, Denmark, Cuba, the Hawaiian islands and the Philippine islands. They have 271 missionaries and stations in those fields. Growing educational institutions are springing up, also, in those lands. Some of the strongest men in this religious body have gone out to Japan and China and other heathen lands. They are helping to shape a new Christian civilization on the ruins of hoary faiths. In Japan, for instance, there is now a public school system that will compare with our own in America. The Imperial University in Tokio has more than 2,000 students. The postal system of Japan is pronounced as good as in America; the telegraph wire stretches to every part of the land. All this and more has been done since the advent of the missionary, less than fifty years ago.

The annual offering for foreign missions in all our churches is the first Sunday in March. It is expected that fully \$200,000 will be raised for this work this year. Last year \$171,000 was secured for work in distant lands.

The Christian Church has come to be one of the leading religious bodies in the country. The most recent census gives us over one million members. Nearly 30,000 increase last year. The number of churches is about 10,000, and the number of ministers fully 6,000. They are also building up a number of splendid educational institutions in different parts of the country.

Let this great army of the Lord rise to its glorious opportunity. Let us do no less for state and home missions, but vastly more for foreign missions. Let us keep the March offering before us and

Attempt great things for God.
Expect great things from God.

NOTES AND COMMENTS.



THE obstacles which existed to the acceptance of the gift of \$10,000,000 by Mr. Carnegie to the cause of education have been removed, and a national university has been incorporated under the name of "The Carnegie Institute." This institution, which is to be established in Washington, will have as its aims the promotion of original research in science, literature, and art.

Dr. Bradford of Montclair, N. J., is authority for the statement that the number of Congregational students in the state universities is greater than that in the denominational colleges. The question which he wisely asks is, How may the churches best minister to them? This question is referred to the next National Council.

THE COMING CANAL.

To one who has followed the fortunes of the canal question in the house—Nicaragua route versus Panama route—it is plainly a question of expert testimony. Most people will be willing for any final decision of house and senate, except too much delay. But the larger aspect of the question of a canal fires the Christian imagination. We feel we must and truly will have one in a reasonable time. It will help America to reach the heart of the mighty East. Christian truth shall some day achieve its loftiest expression in the lives that shall be quickened by the power of the Gospel in the orient.

RELIGIOUS CHASMS.

Prof. Charles W. Pearson of Northwestern University made some radical statements concerning miracles—and he has been a storm center for some days. The agitation has been so great that it has gone from the religious to the secular papers, and the contrast between the comments is one moral that can be extracted from the whole episode. We all know what the loyal followers of our risen Lord have written and spoken on the matter. But the secular press says few of these things. They reduce it entirely to their own terms, and share none of the spirit of those interested. Coldly they speak of the "propriety," "courtesy," "policy," etc. The distance between the professor and his bitterest opponent is not so wide as the great gulf between a wrangling church and the dying world. We must strive to be loyal to the Lord in our thought, but with all our striving let us not forget that the main work before us is in winning a sin-cursed, disloyal world to loyal allegiance to our crucified and risen Redeemer, who raised the dead and fed the hungry multitude when in the flesh and still feeds hungry souls the bread of life.

THE PARKHURST POSITION.

It seems that Mayor Low promised to overlook quiet violations of the Sunday saloon law, and thereby won the German vote that gave him the Greater New York election. Parkhurst insists now that the Sunday closing law be enforced to the letter. While it is the duty of Dr. Parkhurst to so insist, Low thinks that such a course will be giving the next election to Tammany. Moreover, there is his promise. Some might say "faith

unfaithful" keeps him "falsely true." To the American who hates Tammany as much as rum and who knows Tammany rule means rum rule, it is indeed a hard question.

Meanwhile, to us three things are plain: First, Mayor Low should have made no compromising promise. Second, the problem of reforming our cities is second to none in America. We must not hastily judge our reform mayors, but give them time. Third, only righteousness can exalt a city as well as a nation. No compromise with sin will ever effect a permanent reform.

POWER OF MUSIC AND PAINTING.

Kubelik, the young Bohemian violinist who has created such a sensation in Chicago, seems to be even as much of an artist in some ways as the people fondly imagine. At any rate, it is encouraging to think that, in these Babylonian days, when some worship crude power, some base passion, some the mere rattle of machinery or the clink of dollars—it is wonderful, after all, that the human heart can be won by a violin.

But our other visitor, the old Russian Verestchagin, is more than a hope. He is a notable example. He is the interpreter of God in art to civilization. His painting is at times as crude as war itself. And this is fitting, for Verestchagin's admirers claim he has been more of a power in the latter half of the nineteenth century than many of her battles. He has painted the story of war as it is. He has exercised the historical imagination and given us Napoleon in Russia. But it is more notable that he has been a hundred times a veteran—as a war correspondent he has been in the thick of the fights of Europe from his youth; he has witnessed and dared to paint some of the most awkward things in the history of the little war lords of his time. He has won many a grudge from England and from Russia. He has probably done as much as one man can do for world peace. His canvases tell their story well, and half the world has seen them.

A NEW EDUCATIONAL PROBLEM.

At the recent meeting of women teachers held in Bonn, Germany, according to the *Literary Digest*, a new educational problem was advanced that is awakening the keenest interest and is being widely discussed. One of the leading speakers, Dr. Frederick Zimmer, who has had control of a large number of women teachers, and who has always been a staunch advocate of women as teachers, advanced the hypothesis that work in educational fields is dangerous to women mentally. While he admits that of all professions that of teaching seems to correspond most to the natural inclination of the feminine mind, and it seems to be the one that women could carry on most successfully, yet his experience has led him to believe that women teachers are particularly subject to lunacy and other mental disorders. In one asylum he found that out of sixty-seven patients no less than nineteen were teachers and there were other detailed reports of a like startling nature, showing that the danger of mental diseases for women in this calling is actually four times greater than in any other walk of life. The Prussian minister of education, recognizing these facts, has issued an order that in examining women teachers no attention shall be paid to "cram" work, but the decision shall be based on the general culture and good judgment of the candidate.

CONTRIBUTED

OUR OWN.

If I had known in the morning
How wearily all the day
The words unkind would trouble my mind
That I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own with look and tone
We might never take back again.

For though in the quiet evening
You may give me the kiss of peace
Yet it might be that never for me
The pain of the heart should cease.
How many go forth in the morning
Who never come home at night,
And hearts have been broken for harsh words spoken
That sorrow can ne'er set right!

We have careful thought for the stranger
And smiles for the some-time guest,
But oft for our own the bitter tone
Though we love our own the best.
Oh! lips with the curve impatient,
Oh! brow with the shade of scorn,
'Twere a cruel fate were the night too late
To undo the work of the morn.—Rev. A. J. Hough.

THE DECLARATION AND ADDRESS OF THOMAS CAMPBELL.

Historical Introduction, by Errett Gates.

(Introduction Continued.)



It was agreed to treat the practice as a matter of forbearance. When Campbell a little later was asked by James Foster, "Father Campbell, how could you, in the absence of any authority in the Word of God, baptize a child in the name of the Father and of the Son and of the Holy Spirit," he replied, "Sir, you are the most intractable person I ever met."

It was so far merely a question of Scripture precept and example. The question of a believing church membership and of the relation of faith to the ordinance of baptism were not raised at this time. With all the differences in this collection of people, for they represented nearly every phase of denominational difference, there was, notwithstanding, a bond of sympathy which drew them together. At a meeting held at the head waters of the Buffalo, Aug. 17, 1809, it was resolved to form themselves into a "regular association" under the name of "The Christian Association of Washington."

They appointed twenty-one of their number to draw up articles of association, with Campbell as adviser in chief. He drew up what he called a "Declaration and Address," setting forth the principles upon which they should act, and the reason for the new association. This document was read at a special meeting of the chief members, adopted and ordered printed Sept. 7, 1809.

The following quotation from the preamble or the Declaration will best indicate the motive which moved

them: "Our desire, therefore, for ourselves and brethren, would be that rejecting human opinions and the inventions of men as of any authority, or as having any place in the church of God, we might forever cease from further contention about such things, returning to and holding fast by the original standard, taking the divine Word alone for our rule, the Holy Spirit for our teacher and guide to lead us into all truth, and Christ alone, as exhibited in the Word, for our salvation; and that by so doing we may be at peace among ourselves, follow peace with all men and holiness, without which no man shall see the Lord."

In five brief resolutions they defined the scope and purpose of the association to be "the promoting of simple, evangelical Christianity, free from all mixture of human opinions and inventions of men"; "the raising of a fund to support a pure Gospel ministry, that shall reduce to practice that whole form of doctrine, worship, discipline and government expressly revealed and enjoined in the Word of God; and also for supplying the poor with the Holy Scriptures"; "to encourage the formation of similar associations"; "to consider their associations as in no wise a church, but merely as voluntary advocates for church reformation"; "and to countenance and support only those ministers who exhibit in their lives and teaching conformity to the original standard, and who shall inculcate nothing as a matter of Christian faith or duty but for which there can be expressly produced a 'Thus saith the Lord,' either in express terms or by approved precedent."

A standing committee of twenty-one members was appointed to carry out the purposes of the association. There were to be semi-annual meetings the first Thursday in May and November.

In the midst of these events and changes the son of Thomas Campbell arrived with the family from Scotland. Alexander had spent a year at the University of Glasgow, where he came into very close touch with the work of the Haldanes and other religious movements of the country. During the two years of separation from his father the son's mind had undergone momentous change on religious subjects. He had grown entirely away from the Seceder church, and had found it impossible to commune with it in Glasgow.

When the son reached America he found himself in entire accord with his father's views and action, and with the principles of the "Declaration and Address," as they were rehearsed to him very soon after his arrival, it was a surprise to both father and son to find themselves sharing each other's views, when each had expected to shock the other upon the disclosure of his sentiments.

The son joined heartily in the labors of his father and was soon found to be leading the father in the radical application of the principles. When he examined the proofsheets of the "Declaration and Address" he said to his father that upon such principles they would have to abandon infant baptism. This conviction seems to have been more deeply impressed upon him by a conversation with a Presbyterian minister by the name of Riddle concerning the principles of the "Declaration and Address," in which he said: "Sir, these words, however plausible in appearance, are not sound. For if you follow these out you must become a Baptist." Alexander was thus stimulated to make a thorough examination of the Scriptures on the subject of baptism, infant baptism in particular. He read exhaustively the literature on both sides of the question,

but finally cast all authorities aside and shut himself up with his Greek New Testament. Both father and son came finally to admit that there was neither "express terms" nor "approved precedent" for the practice of infant baptism.

(To be continued.)

ENTHUSIASM AND SANITY.

CHARLES CLAYTON MORRISON.



HE great difficulty of maintaining oneself in equipoise against all the conflicting tendencies of human nature is nowhere manifested so plainly as in the exercises of the religious life. The temptation is always with us to follow one principle or instinct to the full extreme while we ignore its opposite.

The centripetal and centrifugal forces in human nature do so unequally match each other that if a man resolves to keep normal and sane he tends to become cold and impassive, while if he throws himself in the heat of enthusiasm into some good cause he tends to become a fanatic or a bigot.

The man of culture, observing how the mass of men move on blind impulse, sets all his faculties on watch against his feelings lest they should be wrought up to some excitement beyond the control of reason. He fears to become enthusiastic, represses his likes and dislikes, neither praises with fervor nor grows eloquent with indignation. He despises eloquence. He loves cold facts, and he loves them with cold enthusiasm. His attitude toward a book, a picture, a cause, is not that of a sympathizer but that of a critic. He is intolerant of the partisan. He will not let himself take sides. He insists on weighing the evidence so judicially that, if at last he can decide, his conviction has no heat but is cold and dead.

On the other hand the man who may not have passed through the disciplines of culture lends himself easily to any cause which appeals to his feelings. Love, hate, anger, hope, despair, trust—all the enthusiasms of the soul come promptly forth at the call of the proper person or event or cause. He is the propagandist, the agitator, the partisan. He is credulous and easily persuaded. His sense of evidence is deficient. He becomes an easy victim to his prejudices. Such a man tends always to become either a bigot or a morbid sentimentalist. He is in perpetual danger of being swayed by some eccentric force away from the sane and healthy life of the normal man.

In religion perhaps more than in any other exercise of life do we find these two extremes of temperament manifested. If a man has become possessed of that ideal of culture which bids him make the most of himself, carry every faculty up to its highest development, build up a well-rounded and normal personality, it will be with the utmost difficulty that you shall awaken enthusiasm in his soul for any cause however righteous and urgent. He fears lest the commitment of himself to religion or humanity with any degree of enthusiasm may make him an advocate, a special pleader, and this he does not wish to be.

Notwithstanding the difficulty of combining these two temperamental extremes in one personality it remains true that the type of Christian character most needed in the world to-day is one which may be described as *intensely sane*.

Look at the conditions against which true religion must combat if she wins the goal. On the one hand stands the cold indifference of modern materialistic society. We are a generation of money lovers. The claims of the finer feelings are all but smothered out by this passion for commercial success. Not much chance has the still small voice of religion to make itself heard above the din and uproar of the factory, the market and the board of trade. Religion must meet this stolid unconcern of a world given over to selfish ambition and pleasure with an enthusiasm that burns like a torch. No mere scholarship can accomplish anything. No transfer of the method and spirit of a university class room into the atmosphere of a church building or a theater where cold ethical culture is talked about, will make a perceptible dent in the stony heart of modern society. No ritual, however fragrant with the spiritual experience of many centuries, however artistic, will convert the modern man from that practical atheism, the atheism of indifference, into which materialistic pursuits have plunged him.

The church must send her prophets to the front. Not until some John the Baptist or Savonarola burning with zeal for the righteousness of the kingdom of heaven thrusts a damascus blade into the conscience of the business man and the scholar will they bring forth fruits worthy of the religion to which they give their intellectual assent.

On the other hand we must acknowledge that to describe our age as materialistic and indifferent to religion is only partially true. Set over against this atheistical torpor we find an interest in things spiritual and a susceptibility to the teaching of any doctrine called religious quite as remarkable as is the opposite condition we have just described. The credulity of our age is quite as conspicuous to the thoughtful observer as is spiritual indifference. Never was there a time when so many erratic, absurd gospels were preached and believed in as to-day. The number of fad religions which have roots in the great cities is most startling. It would seem as though any man or woman of nerve and assumption could go out in the morning with any doctrine whatsoever, preach it through the day and bring home a respectable band of disciples in the evening. If you wish to find the funny page of the Chicago Sunday newspaper, turn to the columns containing the church announcements for the day. The names of the churches are sufficient to make you smile, even if you do not notice the themes announced. Here you find the notices of the whole brood of Christian Scientist and spiritualist churches. Here also numerous theosophical and other esoteric bodies. Dr. John Alexander Dowie prints his advertisement among the theater cards in letters just as big and black as theirs. Here is the "Church of Man," "the Church of the Soul," "the Church of the Silent Demand." One that has always interested the writer is "the Church of the Science of Being." It meets in the Fine Arts Building, is presided over by a lady and has, we are told, a congregation numbering usually one thousand persons. A theme characteristic of this pulpit was announced for the Sunday following the death of our late President. It was, "The Assassination of President McKinley Viewed From the Metaphysical Standpoint." We have never been told whether or not that awful crime looked differently from a metaphysical than from a common sense standpoint.

The only way in which we can account for the gullibility of so many people, otherwise quite rational, on

matters of religion is that the high-sounding names and phrases, together with the personal assumption of those who speak them, exercise a staggering influence upon the intellect of the hearers, in which condition they are easily made proselytes. The susceptibility of so many women's culture clubs to the teachings and personal influence of Hindu "Swamis" who, having participated in the parliament of religions, remained in this country to lecture on their occult faith, is significant of the credulity of vast portions of our most intelligent citizenship.

But we need not go so far away from the orthodox churches to find evidences of an irrational protest against the reigning indifference to the things of the spirit. Quite within the bounds of our churches we may discover fanaticism, bigotry, follies of various sorts against which a healthy mind reacts. Witness the innumerable agaries being taught concerning the New Testament doctrine of the Last Things. Methods of interpretation the most irrational are resorted to which are only equaled in remarkableness by the credulity with which the grotesque results of such interpretation are accepted by sane people. Again, the beautiful and comforting facts of the Holy Spirit are put so often in terms so forbidding to a healthy mind that he rejects the whole matter as a delusion. Yet again, in their enthusiasm for Bible study some teachers fall into a fanaticism so extreme as to repel many thoughtful persons who otherwise might be interested in this exercise of Christian experience.

It is a great thing to be sane; to be healthy in soul and mind; to keep thoroughly human even while you are pious. But if the sound, normal mind be transfused with a glowing enthusiasm, if to sanity be added intensity, if all the full-formed faculties be galvanized with fervor then the most fortunate state of being has been reached and the soul may have great peace in the knowledge that it is rendering the utmost possible service to humanity and to God.

THE CURRENTS OF LIFE.

FREDERIC E. DEWHURST.



HERE is an old saying that nothing new is true, and nothing true is new. It is a saying often quoted for very unjustifiable purposes, often used to bolster up opinions and customs that are weak and tottering and doomed to perish. But at the same time the saying contains a goodly measure of fact. Nature seems very economical of her germinal ideas. We are often reminded, for instance, that there are only three or four great stories in the world, and that the story-tellers through all time have been repeating these stories, putting on them the coloring of their own time and their own individuality. Shakespeare borrowed his plots and ideas from a preceding literature, whose writers borrowed from still preceding times, and if one could possibly catch the story-teller who first warmed and cheered the hearts of his auditors with his glorious art, and could bring him back to life, all the lecture bureaus in the country would be contending for his management.

This principle of economy appears in other things as well. Every student of the history of thought is aware that there are a few fundamental ways of interpreting the world, and that at different intervals these appear with changed accent and new costume, but with

the same features. The progress of thought is not so much like a constantly diverging angle, the successive cross-sections of which mark an ever-broadening movement of ideas, so much as it is like a spiral which returns upon itself but at ever higher altitudes.

It is interesting to turn back to some past time and see how men thought about things and how they formulated their thoughts about the things which occupy our own attention, and which come up in our own time in some new and vital way.

Whether we pick the question up by the physiological end or by the religious end, whether we view it through the lens of science, of poetry or of morals, it all converges to the same conclusion. That which gives life meaning and value is the deed, some form of action, some form of creative achievement. The currents of the world flow through us, converge in us, gather up, as in a dynamo, into some new form of force, and issue forth again in action. Life is vain and evanescent, like a mirror that cannot keep the image reflected in it, unless the receiver of impressions translates and reissues those impressions in the form of his own personal creative acts.

Let us turn from theory to practice. What is the immediate significance of this? It is two-fold. First, it has a bearing on education, and, second, on religion. The two are not very distinct, for that which you can affirm to be true in terms of educational method, you can equally declare to be true in terms of religious and spiritual life, a fact which we by no means always see as clearly as we ought.

In our country two men have arisen out of the black race to voice the aspirations and longings of that race. One of these men was Frederic Douglass. He made articulate its dumb and pathetic longing for freedom. He was its spokesman at the hour of emancipation. I was a boy when Frederic Douglass went through our northern land pleading for his people. One of my earliest recollections is that of hearing Douglass pronounce the word "franchise." Many will recall the remarkable intonation with which that word fell from his lips. That, moreover, was his characteristic message. To make the black man a citizen, to win for him the ballot which the white man had—this was the goal of his ambition, this would be the emancipation of his race. But the franchise has not been its emancipation. It has not solved the most fundamental problems of the race. And, at length, another leader has arisen, greater than Douglass. What is the word that falls most frequently from the lips of Booker T. Washington? It is "industrialism." He stands for an education that shall train the hand of the negro and fit him to work. It is the translation of culture into objective arts; into the fundamental industries of life. I find no protest arising against his plea except from the few who have looked into the mirror of a self-ending culture, and have forgotten what manner of men they are.

There are many things which in these days are taking the place of the church in the thought and attention of men, and the range is wide. It extends all the way from the Sunday newspaper to the Social Settlement, while in between we may name the various clubs, men's and women's, the Ethical Culture Society, the Christian Science organizations, the Spiritualistic Seance and the Labor Union. All these are more or less successful competitors of the church. Some of them are the veritable finger of God pointing the way in which the church should move. I do not know that there is any one of them from which some valuable hint may not be taken.

I dream of a church which shall be hospitable to everything for which normal humanity has a right to stand. I do not want a church which shall curse the rich and coddle the poor, or curse the poor and coddle the rich. I do not want a church that will aim to put me in touch with disembodied spirits, nor one that is so concerned with the bread that perishes that I shall have no glimpse of a satisfying and completing eternity. I don't want a church that emphasizes the body to the exclusion of the soul, nor the soul to the exclusion of the body. I want to realize in that brotherhood for which the "Church of Christ" is still to me the dear and satisfying name, that I am in touch with the humanity to which I belong, with all of it, its sorrows and its sins, its struggles and its hopes, its prosperities and its adversities, its long past and its infinitely longer and better future. I want its base line to be as broad as that great triumphant ideal, Democracy.

Then on its upper side, in its vertical dimension, I want no limit. I want it to pierce the clouds and reach as far as God. I want to know that life is always open there; that whatever my defeats in the past, there is always the chance to triumph and to overcome, that whatever my sins and my failures and my losses, there is hope and joy and happiness, because life has the upward and not alone the outward dimension. Such a church will certainly hold in vital unity the "hearing and the doing." It will receive life and it will transmit life. It will stand for the way of life which Christ exalted, for in the midst of the thousand bewildering laws and commandments around him, with divine instinct he threaded his way through them, and put his hand firmly upon two and then welded those two into one and said, "Thou shalt love the Lord with all thy heart and with all thy mind and with all thy soul. And the second is like unto it, Thou shalt love thy neighbor as thyself."

Chicago.

WHAT IS "OUR PLEA?"

PROF. HERBERT L. WILLETT.



It is a pleasure to receive so frank and clear a criticism as that of Brother Marion Stevenson, which appears in another column, regarding the book it names. It has the merits of a candid and earnest inquiry for truth, and of confident expression of opinion, which, however one may differ, is easily understood. Three points are made in the letter in support of the charge that the book reviewed is vague and indefinite. Two of these paragraphs, however, appear to be pronouncements of views differing from the author's, rather than indications of any lack of directness in the book. The third point taken shows that the meaning of the passage criticised has been quite misappropriated by Brother Stevenson.

1. We would not wish to intimate that our reviewer is desirous of shifting the issue when he maintains as his first exception that our mission to the religious world is other than that emphasized in the book. Yet we cannot fail to insist that it is only a complete misapprehension of the attitude of the fathers, and a total misreading of the entire history of this movement that could serve as apology for a dismissal of the subject of Christian unity from the supreme place in the thought of the pioneers and the program of the Disciples of Christ. The story has been told so often, both in the publications of the earlier days and in our later

writings, that it needs no lengthy restatement here. But this much may be said in brief, even at the risk of unnecessary repetition: It was the divided condition of the church which first arrested the thought and compelled the serious consideration of the fathers. It was the desirability of union and the lack of it that caused Thomas Campbell to put into form the "Declaration and Address," a document regarding which it would be possible, we fear, to repeat the jest of Bill Nye upon the Declaration of Independence, "which everybody reveres and nobody reads." It was the attempt to find the pathway back to this lost harmony of the church which caused the Campbells, father and son, to restudy the whole situation and propose, as the only means to so necessary an end, the return to apostolic conditions. It was the advocacy of Christian union which caused the same two men to be cast out of the synagogue of Presbyterianism, and suffer practical ostracism by their former brethren. Every step of the way trodden by these pioneers of our brotherhood was toward the land of promise whose fair outlines they had seen in vision. There were many times in which the means, such as insistence upon the lordship of Jesus, the sufficiency of the Word of God, the sinfulness of human expedients and similar utterances occupied almost wholly their attention, and an unpracticed observer might have doubted their interest in union. But the vision was never lost, and the methods of its realization were urged with redoubled vigor as they were seen to be both essential in themselves and the only road to the promised land. Nor has there ever been a time since in which this great ultimate purpose of our movement has not been emphasized. Some there may have been who forgot or cared little, but the end in view has never been wholly obscured.

It is, of course, quite possible for some one to maintain that in all this the fathers and the brotherhood were in error; that Christian unity was not worth the effort, or that other means should have been devised. It is not with such an objector that we should care to join issue, for that would be profitless. But we are interested in pointing out to Brother Stevenson that the origin and history of our work as a people put a direct reversal upon his view as expressed in his first point. Indeed the very evil which he apprehends from making Christian unity the great objective point is the one he invites by shifting the issue to another plea. Which of the churches of our day lays less urgent claim to the purpose of exalting Christ than do we? Not one of which we are aware. Strongly as we may insist upon loyalty to the Spirit and teachings of our Lord, and we cannot too strongly occupy this ground, we meet on every side the protestations of similar loyalty. When the proofs of this loyalty are demanded the appeal is always to conscience and opinion. Here one finds himself in the very field which Brother Stevenson wishes to escape. But the plea of unity meets no such difficulty. Here we have a clear and open field. The necessity is acknowledged. Yet not one of the denominations is urging it. To take this issue to its fullest expression is to compel recognition of the only means by which it can be realized, those laid down in the New Testament and in the program of the fathers, and so to promote that loyalty to Christ which we have always urged. Thus are we meeting the real need of the Christian world to-day, and keeping faith with our past history.

2. The second point in Brother Stevenson's review is delightfully clear. "We are neither Romanists nor Protestants, but Christians." This appears at first like a clearing of the path, but in reality it leads no whither.

To say that one is neither Romanist nor Protestant is to say merely that one holds neutral ground, neither for papal authority nor against it. Yet this is precisely what the anti-Roman polemics of the fathers, the total story of our work and our present attitude alike deny. The Romanist maintains the authority of the church as expressed by the pope. The Protestant maintains the authority of Christ as expressed in the Bible. This is the unvarying Protestant principle, and was maintained in all the controversies of the early days of this movement as the only defensible ground. The contention of the fathers was against the further interpretation of the Bible by human creeds, however strongly they professed to embody the teachings of the Scripture. Brother Stevenson rejects "the Protestant principle of individual liberty." If he means the individual right to opinion and conduct, irrespective of Christ, he need not reject it, for nobody ever held such an opinion within the legitimate lines of Protestant teaching. If he means the right of private judgment regarding the teaching of the Word of God, he parts company at once not only with the entire body of Disciples, but with all but the most erratic sects of mystics, who claim direct revelations of the will of God.

As a matter of fact, the Bible is the norm of all Christian belief and conduct. It makes its appeal to the individual soul, as sufficiently clear to be understood and obeyed. The principle of individual accountability, and therefore of individual liberty of interpretation, is not only the one for which the fathers contended, along with all Protestants, but which they carried to its farthest point, as absolving the church from the need of authoritative creeds. To deny the principle is to be thrown back at once upon the Roman dilemma. If the individual is not to interpret the Word of God for himself, who shall? The church, through the pope, say the Romanists. No, says the Protestant. Who then? A council, a committee, a creed, a work on theology? We suspect Brother Stevenson would say, Christ must interpret. To this we quite agree. But when differences arise as to what Jesus would require in a given case, who decides? In the last issue it is the individual who decides. The trouble has usually arisen from the desire of each to decide not only for himself, but for the other as well.

3. A word must suffice for the third point, in which, as we have said, Brother Stevenson quite mistook the meaning of the author. It was explicitly stated that the very principles of Christian unity should lead to comity and economy of action, and that the planting of new churches should be regulated by the needs of the entire field. Needy places should receive first attention. The criticism was upon the mistake of occupying territory without reference to its religious needs, looking merely to our own representation there. The purpose of the author, as a rereading of that section will show, was to emphasize the following points: (1) We cannot occupy all fields at once. (2) Some are more needy than others. (3) Of those which have no congregations of our own, the ones which have fewest Christian forces within them claim our first regard. (4) This discrimination will best promote the extension of the kingdom of God and the ends of Christian unity.

God should be the object of all our desires, the end of all our actions, the principle of all our affections, and the governing power of our whole souls.—*Massillon*.

There are no hands upon the clock of eternity; there is no shadow upon its dial. The very hours of heaven will be measured by the sunshine, not by the shadow.

LETTERS TO THE BOOK-LOVER.

THE MINISTER AND HIS BOOKS.



MY DEAR FRIEND: A large number of those who read this letter are ministers, and the word I send you this week has special reference to them. Yet, I think that those who are not ministers will find something here on which reflection would yield some profit. For all the main problems which concern the successful life of a pastor, deeply interest not only himself, but his flock also. There is nothing men more thoroughly enjoy than hearing about the personal problems, the habits of life, the peculiar difficulties of those who belong to another profession and occupation than their own.

I have always found that those whom we call the laity are very deeply interested in the questions how ministers do their work and how they may do it better. I find that on this point a great many laymen have thoughts which they seldom speak to one another, and which still more rarely come to the ears of their ministers. To be perfectly frank, the average layman does not know how the minister puts in his time. The apparent ease with which his Sunday's work is done; the fact that there is no one place at which he seems to spend long hours of labor, under the eyes of other men; the fact also that he must spend much of his time in running from one house and one engagement to another, doing pastoral and organization work, are facts which create confusion in the minds of those who try to realize the amount and difficulty of ministerial labor.

But I must not be tempted from the main line of thought I wish to travel on at present. Last week I spoke of the dangerous effects of careless miscellaneous reading upon the mind of any one. I wish this week to face this fact, that one of the hard tasks of the minister and one of his most vital and saving duties is to secure time and form the habit of continuous reading on hard and deep subjects.

Let us look at the difficulties first. There are two elements in the minister's life which constantly tend to distract him in his efforts at consecutive study. In the first place, if his parish is numerous, he must have a considerable number of evening meetings to attend. At these he is expected to speak pleasantly and effectively on a large number of subjects. He is usually in the habit of waiting until the end of the meeting and being almost the last person to leave the building. This means that night after night he goes home wearied and nervously on edge. The next morning he experiences a reaction. He does not feel inclined for the severe strain of hard study. The will is languid, the imagination sluggish, the sense of duty confused by all the circumstances of the case; the precious morning hours are therefore very apt to be given to sporadic reading or such as rather attracts the attention than demands the deliberate exertion of will.

The second of his difficulties arises from the fact that the minister is expected, week by week, to preach two or more times on distinct subjects. Very few ministers or congregations nowadays expect to go through a course of Bible studies on any one great topic. The result is the present utterly disordered method of choosing subjects from all quarters of heaven and earth. One week the minister is engaged in pre-

paring a sermon on a Psalm. For his evening service he has an evangelical topic. The next week, for some inexplicable reason, he descends upon a text in Matthew for the morning and a social topic for the evening, and thus the thing goes on, week after week and year after year. As he must read for each of these, his reading comes to consist in dipping here and there into a large number of books with a view to the Sunday's sermon. In this way the habit of strenuous and clear thinking is not formed and no one subject is mastered thoroughly. The great topics of Christian thought, which it would require long weeks of earnest reading and study to begin to understand, are touched lightly, here and there, as the year springs round and the arbitrary choice of texts and subjects brings him to them.

I have said enough to show that there is pressing upon the conscience of every minister in the land a continual temptation to give up earnest, persistent investigation of the great subjects upon which, among his own people, he is supposed to be a thoroughly equipped authority. The wonder to me is not that so many fail, but that so many succeed in carrying through an honorable life work in the service of the Church of Christ under these conditions. The fact is, that it is only under stress of a clear sense of duty, under which week by week they force themselves to maintain something of the student habit, that the majority of our ministers make progress as they do.

I have only time in this letter to add one word, and it is this. Every minister ought to be a book-lover. He ought to stand among his people as one whose intelligence is alive to the interest and importance of all the best forms of literature. But, to attain this, a man must love some books, must master some subjects, must be familiar and at home in some definite region of the vast realm of thought. He must, in fact, have his mind disciplined by continuous, fascinating study of some class of books. It is the mind that is so fed and kept in vigorous health that is best able, week by week, to draw to itself from all kind of sources the varied material necessary to interest and instruct people that wait upon him for the highest kind of instruction and the noblest kind of inspiration. I am,

Yours faithfully,

A BOOKMAN.

BOOK REVIEWS.

Bible Lessons for Little Beginners. Fifty-two Lessons comprising the First Year of a Two-year Course. By Mrs. Margaret J. Cushman Haven. Pp. 223. Fleming H. Revell Company, New York and Chicago.

The recent agitation for the recognition of better pedagogical principles in Sunday-school instruction is bearing fruit in courses of study which have appeared from time to time, and which serve a valuable purpose as suggesting ways of modifying and improving present conditions. Effort thus far has been confined mainly to the two extremes of the Sunday school, the lowest and the highest grades, almost nothing having appeared, as yet, for the grades between these, excepting, of course, the lessons of the Bible Study Union system. Doubtless it will be necessary to wait until there is something more like unanimity of theory regarding these two extremes before it will be possible to prepare studies for the intervening period. All of which goes to show how much of patient perseverance is needed for introducing radical reforms.

The book which is here referred to is one of the most complete and carefully prepared examples of its kind.

It is designed as the first half of a two-years' course, and "was first written out in detail at the request of a sub-committee of the International Lesson Committee, to whom the plan of the course had been submitted." It "seeks to prepare for the International lessons, by developing the child's spiritual ideas, understanding and powers in accordance with the laws of his own unfolding mind." The course is topical rather than chronological or historical. During the first quarter the interest centers in the life of Jesus, the lessons illustrating his power and kindness, manifested in deeds of helpfulness; his oneness with God, including a lesson on prayer; the power of his words, as seen in parables of the Seed and of the Sheep; to which are added a lesson on heaven, and one on "Jesus as Lord and Master," evidently designed to sum up the thought of the quarter's teaching. During the second quarter the child is led to think of God as revealed through his works, particularly his works of Creation and Providence. Illustrative incidents from the Old Testament and from nature are taken, these forming the basis for generalization. The third quarter introduces the child to the duties of home and social life, the thoughts of obedience, unselfish care, temper, forgiveness and love in its larger aspects being particularly emphasized. These are followed, during the fourth quarter, by lessons on duties toward God, obedience, reverence, prayer, all being illustrated, as in the previous quarters, by incidents from the Old Testament. Incidentally, the opportunity is taken for familiarizing the children with many of the Ten Commandments. The lessons are carefully worked out and supplied with abundant Scripture references, illustrations and specific directions for teaching, sufficient to enable any teacher or parent of average ability to pursue the course successfully. The method is truly inductive. Suggested hymns and pictures add to the practical efficiency of the course.

One hesitates to offer any word of adverse criticism regarding a book so conscientiously prepared as this one evidently is, and one whose value can only be determined by giving it actual trial. The general plan of the course seems admirable. The query suggests itself, however, whether the author has not attempted to cover too much ground in this first year's course, for, be it remembered, these lessons are designed for children under six years of age. One lesson each is furnished for Christmas and for Easter. Might it not be better to group the teaching more about these days, and about the thought of Children's Sunday, than to pass these by with so little notice? These are questions of expediency, however, which can better be answered after experimenting more fully. No doubt some of them will be answered when the next volume appears, giving the second year's course, and showing the plan in the author's mind for the instruction of the whole period. We heartily commend these studies to all who are striving for better results in Sunday school instruction, for they are certain to furnish valuable suggestion, whether followed closely or not.

Caps and Capers, by Gabrielle E. Jackson. Henry Altemus. Philadelphia.

Here is another school story, and, as its title would suggest, not particularly for boys, but for that other school world which they love not much less than their own. The authoress aims not only at a mere story of pleasant girls' adventures, but perhaps especially at illustrating in narrative form her theory of the ideal relations of teacher and pupil. For her it would seem that no

teacher can go too far on the road of perfect trust, untiring good temper, and skillful individual guidance of each pupil. Her ideal teacher never punishes, has no rules hemming in the liberty of her pupils, and trains them by close and constant contact with herself to a feeling for that which is seemly, and an insight into the very principles of goodness, which gradually brings them into diligence as students and a beautiful earnestness of moral character. The book is pleasantly illustrated by C. M. Relyea.

Tenement Conditions in Chicago. By Robert Hunter, Chicago. Published by City Homes Association.

This is a most valuable, because ably written and beautifully gotten up, report made by the investigating committee of the City Homes Association. The book consists of eight chapters, about two hundred pages. It contains many photographs, diagrams and statistical tables. The first chapter deals with the purposes and importance of the inquiry and in successive chapters proceeds to discuss the overcrowded areas, the overcrowded population, the inside sanitary conditions, defective plumbing and baths, and outside sanitary conditions of this city of Chicago. The last two chapters are entitled "Social Pathology, Diseases and Deaths" and "A Review of Remedial Efforts." It makes the heart sick to realize that the fearful conditions here described and the perplexing problems they create, have arisen in a city that is just seventy years old.

International Journal of Ethics, January, 1902.

This invaluable magazine holds on its way with energy and intelligence. Men and women of all schools of philosophic thought and religious conviction are able to use its pages. And some of the very best current discussions on ethical subjects are conducted here by writers of various nationalities. Professor Hoffding of Copenhagen writes in the January number on "Philosophy and Life"; J. Spens on "The Ethical Significance of Rossetti's Poetry." But what some call practical subjects are also presented, e. g., "The Temperance Question," by Professor Hyslop of Columbia University; "The Modern Workman and Corporate Control," by Professor Lindsay of the University of Pennsylvania. And there are valuable reviews of important books.

Here are a few of the more philosophical bits of "Shacklett," the novel published by the Appletons which is being much talked about:

A twinkle is a mask for the eyes that nothing can penetrate or pass behind.

The always present contingency of death—recognized only by lawyers and politicians.

"I thought you'd tell," said Bob Pollard. "What's the use?" replied Noel; "I wouldn't 'a' got licked any less, and you'd 'a' got licked harder."

One can have a smattering of Greek and Hebrew and get some good from them; but a smattering of science is the most dangerous thing in the world.

I never figure much on what will bring success in general. I notice that the fellows who do the most of that are the least successful, and I simply take things as they come, and make the best I can out of them one at a time.

Nothing makes a man work for you like flattering him by calling him out of bed in the middle of the night on account of the importance of your message and the extent of his influence.

"Lead, Kindly Light." This beautiful hymn by the late Cardinal Newman has been brought into prominence recently by the fact that it was a great favorite of our martyred president, William McKinley. A beautiful booklet with suitable illustrations and a portrait of the late president has been issued by the Henry Altemus Company. It would be a fitting gift for any one.

LITERARY NOTES.

There is said to be much searching of spirit in Chicago over the question as to the possible originals of certain social literary and esthetic types presented in Mr. Henry B. Fuller's new book, "Under the Skylights." It is understood that Abner Joyce, one of the characters, has been "identified" by certain Philistines as an amusing picture of a certain well-known American novelist who is more or less associated with Chicago. The possibility of other "identifications" opens a rather startling field of conjecture as to the future of Mr. Fuller's brilliant book.

Miss Harriet E. Richards, secretary of the Massachusetts Audubon Society, expresses her strong admiration for Mr. Hezekiah Butterworth's new book, "In the Days of Audubon," in the following letter: "One of the most satisfactory books for boys that has been laid on my table recently is 'In the Days of Audubon,' by Hezekiah Butterworth. The author vividly pictures the generous home life of our noble Audubon, his devoted wife, and faithful son. The chapter on Webster and Audubon is an inspiration. The book is full of incident in the life of a heroic, high-minded man who loved the birds, the woods, and his home."

Child-life is much the same, whatever its race, its color, or language. There is a marvelous similarity in games the world over. "Punch and Judy" are very cosmopolitan. Folk-lore reveals surprising affinities. The Wall of Chinese exclusiveness has hitherto shut out the Chinese home world from foreign gaze. Of late there have been breaks in the wall. "Chinese Mother Goose" opened a large window through which we may see much that has been hidden. Now comes Professor Headland with "The Chinese Boy and Girl," another revelation, which is even more an introduction to the nursery, the schoolroom, the play-ground. The Revells have gotten it up in the same exquisite holiday style as its counterpart, with heavy tinted paper, illuminated borders, and photographic reproductions of games, kindergarten blocks, and scenes in child-life. The combination of the two books makes the most complete, picturesque and unique presentation of child-life that has appeared in any country, and the new book cannot fail to win its way as its predecessor did.

THREE INSCRIPTIONS.

On the triple doorways of a great cathedral in Milan, Italy, there are three inscriptions spanning the archway.

Over one is carved a beautiful wreath of roses, and underneath are the words, "All that which *pleases* is but for a moment."

Over another is sculptured a cross upon which we read, "All that which *troubles* is but for a moment."

But underneath the great central entrance of the main aisle is the inscription, "That only is important which is eternal."



OUR PULPIT.
THE IMPERIALISM OF
CHRISTIANITY

Father, I thank Thee, that Thou hearest me. And I know that Thou hearest me always. John 11: 41: 42.



THAT man is capable of thanksgiving, and that God is ever gracious to hear are the reasons, above all others, for our rejoicing.

That man is made to bend the knee, to build altars, to offer sacrifices, to send incense heavenward, to set apart special times for praise and thanksgiving, to lift his voice to the Divine and say, "Father, I thank thee," links him to the Eternal, and separates him by an infinite chasm from all other creation. That God anticipates our wants, that he prepares a world of beauty and harmony for our habitation, that he daily supplies us with the necessities of an abundant and luxurious life, that he regards his "children in the night crying for the light" by sending them prophet and apostle to guide, that he hears the faint whisperings of our hearts "ere thought doth wed itself with speech," creates a divine-human relationship that ought to allay all anxiety, calm every fear and fill all our hearts with an overflowing gratitude.

If on this thanksgiving day we wish to make the plentitude of our material blessings the theme of our praise, we shall find ample cause for our rejoicings. The physical world is adjusted to our varied demands. Eternal harmony, not chaos, is at the heart even of the material. This autumn finds our granaries full, tables burdened with bountiful provisions, laborers employed, buildings rising skyward, commerce active, the wheels of factories and mills turning without interruption, times good, prosperity on every hand. But more, in the physical world there are prophecies in the inventions, discoveries and conveniences of the present of vast changes fraught with good. "The whole creation groaneth together till now" through the necessity of discipline. But there are promises that, as our guilt is purged away and our minds exalted, we shall become more and more liberated from material limitation, and shall enter upon an era in which physical pain, material hardships and manual labor shall have a smaller and less irksome place than now. Even the earthly is prophetic of the heavenly. The physical is big with the spiritual.

And it is of the spiritual I speak—of soul and mind harvest. Charles Lamb said that we ought to be more mindful to give thanks to Almighty God just before reading a book than just before eating a meal. So I think the spiritual harvest of thought and feeling should concern us more than full cribs and accumulating bank accounts.

That the fields are whitened there can be no doubt. We are in the midst of the spiritual harvest of the past half century.

*A sermon preached by George A. Campbell at a union Thanksgiving service of the churches of Austin, Chicago. Published by order for The Pastors' Association.

Because of the rapidity of recent discoveries and their far-reaching consequences, the church of God has not been militant. It has lacked aggressiveness. It has ceased to command. It has compromised. It has apologized. It has been paralyzed by uncertainty and doubt. A new and vaster physical universe brought to our minds obscured for a time the spiritual.

This world has ceased, even in the minds of the intellectually tardy, to be the center of the universe. Sun beyond sun, system beyond system, now stretches illimitably in every direction until this little ball on which man moves is but "a drop of dew in a vast landscape." Thoughtful men have asked as they gazed far into the "vaulted blue" Where is God's throne? They found it not. And some hearts became saddened.

Again the scientist told us that he had found records on the rocks of ages far back of the beginning of our time-honored chronology. But he failed to find a garden of Eden. More hearts were saddened deeply. Yet again the scholar traced vast processes of development. But in all his journeys from protoplasm to universe he reported a failure to find any fiat of God. Thrice saddened were many hearts. And Christian hands lost their cunning in the vineyard of the Lord.

We meditated; we prayed; we waited. We sought "solution, not suppression." To-day we reap the harvest. If there has been "a fearless freedom of inquiry there has been a solid granite of result." With no uncertain sound we say to the discoverer, "Are the heavens vaster than before, then the handiwork of our God is more wonderful than we had thought." He is unspeakably transcendent. Is time more nearly infinite, then longer has God been beneficently preparing this world for our dwelling place. Is development and progress the order? If so he is not less wonderful in this method than in sudden fiat and cataclysm. Every world and every heart is his throne, every garden is his garden, every step upward is by his sustaining law. He is transcendent, but not less immanent. He is above all, but nevertheless in all.

From our long searchings of the material we have turned to the neglected consciousness of our souls. Here we find evidence, the evidence of our highest longings and deepest desires, that no scapel or scissors can destroy. No matter what the findings of the dissector or critic "spirit with spirit may meet." The physical world is vaster, our Bible is grander and our souls are more courageous than before.

So out of a half century of suffering and hesitancy there has been born to the church a new consciousness of faith and a renewed determination to make God supreme, yet "with us." Let us call this new mind the consciousness of IMPERIALISTIC IMMANENCE. I speak not of imperialism in politics, but I speak of the imperialism of the will of Christ, lacking the conception of which no Christian can fully appreciate him or thoroughly serve his fellowman. It was the dominant thought of the early church. It has been the ruling passion whenever the church has risen to a conception of its true greatness or whenever it has really lived nobly and well.

If I mistake not the signs of the times, or rather the voices of the eternal, the church, possessed of an imperialistic consciousness, is rousing itself to say with mighty acclaim, "Every man and the whole of every man must be brought under the influence of the regnant Christ." This passion is no stagnant pond whose waters have broken down the dam and will soon waste themselves; it's a mighty river, fed by a thousand

rivulets, which have their sources in the mountain tops—near God.

This divine imperialism will be an imperialism of love. God is love. His will is holy and loving. He is not harsh nor forbidding. He is Father. He is as loving as the Christ. All his creation and works are one vast atonement of love. Fully understood we have reason to believe that the things we call catastrophe and disaster are but veiled mercies.

"Amid this maddening maze of things
And tossed by storm and flood;
To one fixed star my spirit clings:
I know that God is good."

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

Again, the imperialism of certainty and hope possesses the church. It has slain the specters of its mind and come to have a larger faith, its own. The church has been apologetic because it lacked certainty and hope. To-day it has a firm grasp of these and is arrayed in its battle garb. A characteristic picture of the past decades is that of a man kneeling on the grave of a loved one and crying out, "O that I knew where I might find him," his voice betraying hopelessness. Even then "the heart stood up and answered, 'I have felt'"; and now, supported by reason as well, the man, purged and purified, stands reverently erect and confidently sings:

"Oh, living will, that shalt endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow through our deeds and make us pure.

"Thy voice is on the rolling air,
I hear thee where the waters run,
Thou standest in the rising sun,
And in the setting thou art fair.

"Far off thou art, yet ever nigh,
I have thee still, and I rejoice;
I prosper circled by thy voice,
And I shall not lose thee, tho' I die."

So the glory of immortality is radiant in our pathway.

Our hope, truly imperialistic, awaits us even at apparently hopeless times. With Emerson it says:

"In the mud and scum of things
Something always, always sings."

And with Browning:

"This world's no blot for us,
Or blank; it means intensely and it means good."

It is only partial faith to say every cloud has a silver lining; imperialistic hope, the hope of Christ, declares every cloud of blackness must be charged with a cloud of gold.

The imperialism of catholicity is coming to possess the religious consciousness. Faith is less complex. We are drawing closer together, or rather we are all drawing closer to the Christ. One denomination is not leaving its corner to go to that of another body—all are coming to the center where the common Lord stands. We are not compromising to please, but we are seeing with clearer eye. The non-essential opinions are not accentuated. Only the great essentials of faith are

stressed. Allopath and homeopath do not wrangle over their differences before a bleeding body. They act upon their agreements to save the man. The church to-day is seeking the lost, rather than expending its energy to some traditional opinions. Christ's mission was to save man. We are becoming like unto him. Churches in our cities have followed the people who could help support them, hence the communities most in need of them are churchless. When we see more nearly "eye to eye" no community will have too many temples of praise and proclamation, and none too few. The imperialism of catholicity is wonderfully causing sectarianism to diminish and Christianity to increase. But further, this imperialistic will controlling mightily in the church of the present is philanthropic. "To die rich is to die disgraced," says one of the world's richest men; and he seems by his numerous gifts to be trying to live his profession. We may at least say that he who dies not having used his wealth, small or great, for humanity's uplift, dies disgraced. It was hard for the past generation to believe that riches had little to do with bringing happiness. But the imperialistic will of God has borne upon the mind of his church that commercialism, with its vast gifts, is powerless to comfort the higher, the real man. More and more we are learning "that our souls are restless till they rest in God." The will of God is his love at work. And flowing through his church it must still be love. It seeks to know misery and then seeks diligently to destroy it. Hence the church is earnestly asking "Why do large slum districts in our greater cities exist, unbled by material necessities, unilluminated by the divine Gospel?"

Love is growing strong. When God wishes to move the world upward he lets loose a great lover, a lover that counts not the cost. Oh, God, send us more men of the passionate love of the Christ. Make us uneasy in our homes, restless in our sleep, till we have a craving desire to help our unfortunate brother. Jacob Riis said, when he first began his work—noble work—in New York city, that when he stumbled onto a sick and homeless child he did not know a single church or religious society to whom he might take her for care; but, thank God, the heart of the churches have been stirred to provide and to declare "that is our business, because it was the business of our Master." Nineteen hundred years have passed since he was with us. We are learning to follow him. The world's heart is beginning to beat in unison. The cry of a famine baby in India is heard in Chicago. In response there are a few ticks of the telegraph instrument, and the poor little child of God is relieved.

The will of God embraces all. The nations are his. Hence the imperialism of patriotism must be encouraged. The sense of civic responsibility is being deepened. No man should be considered a good citizen who refuses to take upon himself the obligations of a citizen. Social ostracism should be the reward of him who is too busy or too careless to contribute his part toward social uplift. Every man is but one, however he is one and is morally obligated to use the influence of that one for his country's good.

The United States has come to be a world power. More is the need for all to concern themselves with our nation's up-going. And more the need to be guided by the imperialistic will of God. "Stern men with empires in their brains" and God in their hearts gave this nation its beginning. They took counsel of Jehovah. We still take "the God of battles" into partnership.

Again, the imperialism of extensive conquest is mak-

ing itself mightily felt. The spirit of Carey, Judson, Martyn, Livingston, and particularly that of the Bible seers, is upon us. Is there a desert? It must blossom with roses. Is there good metal being used to kill? The sword must be converted into an instrument of produce—a plowshare. Is there a tree not planted by our heavenly Father? It must be rooted up. Is the mustard seed small? It must become a mighty tree. Is there a sheep outside of the fold? It must be rescued and returned to safety. Are there wounds? They must be healed. Is the Gospel curtailed? It must be preached to every creature. Are there irreverent knees? Every knee must bow. Are there rebellious enemies? Christ must reign until he has put every enemy under his feet. Imperialistic is our Christianity. "Our God is marching on." Because this imperialistic spirit possesses the church, it is therefore thrilled by the direful situation of Miss Stone and Mrs. Tsilka, captive representatives of this controlling will of God in his people.

Miss Stone heard the imperial Captain of her salvation call upon her to go and carry the imperialistic Gospel to darkened lands. She took her life in her hands and loyally went forth. The story of Mrs. Tsilka's life, her companion, reads like a romance in its oneness of purpose to serve her people by taking to them the story of the Cross. What is their condition to-day? We do not know. But every Christian is deeply concerned, glad that imperialistic Christianity gives us such souls, and proud to be of the same advancing, conquering host. A flag designed by Dr. Johnson, bearing in the corner of white the red cross, and in the field of blue "By this Sign Conquer," truly and beautifully represent the thought of imperialistic Christianity, which is becoming a mighty force of accumulating victories. If its spirit possessed by Mrs. Tsilka when she said, "I shall go or I shall die," prevail, this flag shall wave in every land and its meaning sanctify every heart.

When Christianity is truly imperialistic none will be neglected by the church. Neither the rich, neither the poor.

Lastly, the imperialism of intensity is coming and must more and more come to characterize church members. Formal church membership has had too much prominence. The important thing is to have disciples of the Christ completely possessed of the divine will. "Not my will, but thine, O God, be done," needs to be the prayer of the church. Peace of mind, quietude of soul, constancy of purpose, expenditure of means, conquests of magnitude, all depend upon a whole-hearted surrender to the will of God. "Father, I thank thee that while yet hesitant and doubting, thou hearest us. Yet I knew thou hearest us always."

Shall we not all have the spirit of the following verses regnant in our lives:

"Oh, the bitter pain and sorrow
That a time should ever be
When I proudly said to Jesus,
'All of self and none of thee!'"

"But he found me I beheld him
Bleeding on the accursed tree;
And my wistful heart said faintly,
'Some of self and some of thee.'"

"Day by day his tender mercy
Healing, helping, full and free,
Brought me lower while I whispered,
'Less of self and more of thee.'"

"Higher than the highest heavens,
Deeper than the deepest sea,
Lord, thy love at last has conquered—
'None of self and all of thee.'"

BIBLE SCHOOL. THE SIN OF LYING.

Lesson for Feb. 9, 1902.—Acts (4:32-), 5: 1-11.

Golden Text: *Wherefore putting away lying, speak every man truth with his neighbor. Ep. 4:25.*

Time A, D. 32. Place Jerusalem.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Quenching the Spirit.

Satan's first plan was to ruin the young church by persecution. That failed, leading to more prayer, faith, courage and converts. Ch. 4: 3, 4. Now he tries the power of covetousness and false pretenses and succeeds as to individuals, but not as to the church.

The church of God is safe, but you and I may be lost by our own sins. The Holy Spirit, the Divine Impulse, will not forcibly retain possession of our hearts, but may be quenched. 1 Thes. 5: 19.

As Satan had driven man from the first Paradise, why should he not attempt to drive him out of this spiritual one? Ch. 4: 32, 35.

Verses 32-35. Family of God.

"Multitude of one heart and of one soul." Because the Holy Spirit—the Spirit which made Father and Son one—reigned in their hearts.

"Neither said any that aught was his own." The Spirit of Christ has made them unselfish.

"Great grace was upon them all." (V. 33.) It is a radiant picture of the ideal community on earth: "For the kingdom of God is righteousness, and peace, and joy in the Holy Ghost." Röm. 14:17.

"Possessors of lands or houses sold them." (V. 34.) They were rich in the Spirit of Christ and like their Master asserted noble poverty, that others might be won to eternal riches. 2 Cor. 8:9.

Verses 34-37. A Converted Levite.

"Barnabas." He is the first convert mentioned by name, a notable man of Cyprus and from the ranks of the Levites. As a Jew of Cyprus he had become liberalized by that heavenly-sent dispersion which had brought the people of the Captivity in contact with foreigners in foreign lands.

"The son of consolation." The name must have been bestowed because of his Christ-like spirit. He was a consoler by means of that truest comfort, the peace of God which passeth understanding. In a practical way he later was a great comfort to Paul when others had no faith in him (Ch. 9:27), and again to the young church at Antioch by his inspiring presence and conduct. Ch. 11:22-24.

"Having land sold it." (V. 37.) He thus showed that the love of God, the first-named fruit of the spirit dwelt in him, in that when he saw the need of brethren his heart was opened to help them. 1 John 3:17; Gal. 5:22.

Verse 1. Tares with the Wheat.

"But." In contrast with the example of Barnabas and others. A "but" spoils many a fair picture.

"A certain man . . . with wife." No heart can be full of the Holy Spirit and the spirit of self. Barnabas, the new convert, was full of the Holy Ghost. Ch. 11:24. Now, in painful contrast, we see these members of the young church with Satan-filled (vs. 3) instead of Spirit-filled hearts. "Ananias and Sapphira." How sad to observe that the second and third converts ever mentioned by name should be of those who have yielded to him that "as a roaring lion walketh about seeking whom he may devour." 1 Pet. 5:8. It is the tares of avarice and hypocrisy that choke the word of God in their hearts. Matt. 13:22.

"Sold a possession." Doubtless they thus won the high admiration of the church for their zeal and liberality. The

act would indeed be seen of men; their hearts could not. Judas, it will be remembered, was concerned for the poor. John 12:5. So were the givers of alms who sounded a trumpet before men. Matt. 6:1, 2.

Two sales of possessions are reported in this and the last verses. They looked alike. But the one represented honest liberality by the Holy Spirit; the other selfish hypocrisy by Satan's spirit.

Verse 2. Spirit of Deception.

"Keep back part of price." The wrong was in their professing that they had given all when they had not. They had become idolaters, for covetousness is idolatry. Col. 3:5.

A wicked thought is Satan's door. Gen. 4:7.

"His wife also being privy." It was a scheme deliberately planned. Like the hypocrites whom the Savior condemned, they wanted to "appear righteous unto men," and indeed did "appear beautiful outward" when within they were full of hypocrisy and iniquity. Matt. 23:27, 28.

Dr. Stokes says: Ananias wished to make the best of both worlds and failed in his object.

"Laid it at the apostles' feet." To the observer they acted as nobly as Barnabas. The act was a public one, thus making greater the hypocrisy.

Verse 3. Satan-Filled Heart.

"Ananias, why hath Satan filled thine heart?" That Divine flame which had warmed their hearts had thus early been quenched by the waters of worldliness. Satan seeks to work in every church and Sunday school.

"To lie to the Holy Ghost." Satan was deceiving in spiritual things. The enormity of lying to men, as we would say, is shown here where it is plainly stated that in truth the lie is to God and to his Holy Spirit.

"And to keep back part." To keep back a part, while receiving credit for the whole. Counterfeit Christians are like counterfeit money; they pass as being good.

Verse 4. Personal Choice.

"While it remained, was it not thine own?" This indicates the voluntary character of the giving in that day for the support of the infant community.

"After sold, was it not in thine own power?" Stewards they were to whom had been trusted these possessions to work with as the Spirit led.

"Why hast thou conceived this in thine heart?" Here is seen the matter of personal choice and responsibility. It was they who could choose to resist the Holy Ghost (Acts 7:51); to quench that Divine Presence (1 Thes. 5:19); and to give full entrance to the evil suggestions of Satan.

Verses 5-6. The Smitten Hypocrite.

"And Ananias hearing . . . gave up the ghost." God simply withdrew his gift of life and sustaining power from the physical frame, that was death. The punishment struck the twin vices, hypocrisy and covetousness against which the Spirit of Christ ever has been aimed.

Ananias had no root in himself, hence withered away. Matt. 13:21.

"A great fear came on all that heard." The sad example answered its end of teaching how dangerous it is to affront the Divine Spirit. The people, unable to see the heart, doubtless could not at once understand why "good" Ananias should thus be miserably stricken.

Many miracles of mercy had been done by Christ and his apostles, but here is one of needed judgment.

"Carried out and buried him." (V. 6.) The proofs of death must have been clear and terrible, as without delay the burial was proceeded with.

Verse 7. The Waiting Wife.

"About three hours after." Sapphira was absent when God's withdrawal of life, from her husband took place.

"His wife came in." She awaited her husband's return from offering the gift, anxious, doubtless, to learn how the trick planned in private had worked, and what praises it had called forth.

Verse 8. Time for Repentance.

"Tell me whether ye sold for so much." Sapphira, by the right word earlier, no doubt could have saved both from entering the evil way. Will she now confess the great wrong? The opportunity is yet given her in mercy to repent.

"She said, yea, for so much." Out comes the same lie uttered by her husband, showing Sapphira's wicked heart. The transgression had in truth been an acted lie in as much as it deceived the people; now it is a spoken lie from her lips. Lie upon lie—such is the progress of sin. Like the covetous Judas, these people grew bad under the best influences.

Verse 9. Daring the Spirit.

"Agreed to tempt Spirit." It was a test or dare of the Spirit. These words again show that the sin was deliberate.

God permits men thus to dare him and his government, but he has left on record these examples designed to show that sooner or later this great sin will find its actors out.

"Them which have buried thy husband." The men who have carried away the husband whom divine vengeance has already struck dead for this same sin wait to carry out the like-guilty wife.

Verse 10. An Historic Example.

"She fell . . . yielded up the Ghost." Ghost is an old English word for the Spirit. The body was dead, the Spirit returned to its maker.

Does the punishment seem severe? Reflect that God in order that his kingdom be not imperiled, must in mercy leave an example to the end of the world, of his hatred of the sins of avarice and deception. The first Sabbath breaker was stoned. Num. 15:26. The first defiant criminal in the Holy Land, Achan, was destroyed. Josh. 7:25. The early drunkards under the law were killed. Deut. 21:20, 21. Behold here the fate of the first liars against the Holy Spirit. In one form or another every sin will be called to equal account.

Verse 11. Wholesome Awe.

"Great fear came upon the church." Godly fear with reverence and awe at the solemnity of two lives taken because of endangering the young church. Fear, lest, if Ananias who appeared so earnest and liberal, was yet so great a sinner in God's sight, they, too, might be deceived.

Let us be impressed that Satan is a deceiver by very nature, hence to be greatly feared; likewise avarice and pretence are the most successful means by which he works.

"And upon as many as heard." The awful occurrence caused many a man to stop and think. They thus could better perceive God's hatred of sin. It would tend to keep such as were not right at heart from uniting with the young church which had set up so high a standard of moral rectitude.

CHRISTIAN ENDEAVOR.

CHAS. BLANCHARD.

THE PATHWAY TO PEACE.

Topic Feb. 9: John 14: 25-31; Isa. 26: 3.



THESE things have I spoken unto you, being yet present with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance whatsoever I have said unto you. Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

These are among the sweetest words ever spoken by the lips of love. They are full of pathetic self-revelation and repression. Many things the Master yearned to say, but they could not bear them. He longed to tell them all his heart—but they could not understand. Our ignorance, like that of the disciples, and even the twelve, is the greatest hindrance to our peace.

The thing that impresses me in this and in all the Savior's conversation with his disciples about the future, is his

Calm Assurance.

in the midst of it all. The calmness with which Socrates drank the cup of deadly hemlock, his seeming indifference whether the future meant a dreamless sleep or a new existence in hades, impresses us with his stubborn courage or philosophic stoicism. He speaks and dies as a man who had tasted life to satiety.

But with the Master, so many things remained un-

said! They were so unprepared for his going away! Peter, impetuous, but with a heart of bounding, passionate devotion, had said, "Lord, these things shall not be unto thee!" Yet in the midst of all the sadness, knowing the conflict of the cross, foreseeing the agony of it all, knowing the future and its anguish, not his only, nor chiefly, but his disciples', he speaks to them and to all the world of

Troubled Hearts

in language simple, serene, mild, majestic, without hesitancy, with no suggestion of misgivings, without passion, with perfect assurance of peace. And who that has come into the Master's intimacy of fellowship in the Holy Spirit can doubt that he spoke in perfect sincerity and from intimate knowledge of the future? This is the way his words strike on my spirit, and in them I find

The peace of God for which I cry
Coming to me at last;
While far in the light of the lifting sky
The promised hope is cast!

At last, dear Master, I resign
My care into thy care,
Who knoweth better the design
Of life's unanswered prayer!

The Secret of Christ's Peace.

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice because I said, I go unto the Father; for the Father is greater than I."

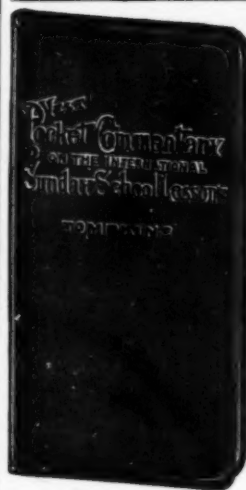
Our lovelessness is another hindrance to our perfect peace, along with our little faith, and ignorance. If we really loved Christ with intelligent, sympathetic, supreme devotion, we would rejoice in many things that to us now seem strange and sorrowful. Only those who have loved most and suffered also know that this is so. To love him is to enter into the intimacies of his peace. Ignorant all of us are—always will be in this world. Loveless we need not be. There were even limitations to the Master's knowledge. Some things the Son of God on earth did not know—only the Father himself has told us. And he tells us, I think, the secret of his own peace and of ours. It is in this: "The Father is greater than I." Where the Son of God could not see and did not know (I speak it reverently and with rejoicing, even as he bade his disciples to rejoice at his going away), he threw himself back upon the infinite love and almighty wisdom. He who came forth from the bosom of the Father and walked a little while on earth amid the shadows, must need feel the limitations of the flesh and the flesh-bound spirit. He is our Savior by this feeling of our infirmity and consciousness of our ignorance. "The Father is greater than I." That solved all difficulties, dissolved all doubts and out of the bitter cryings amid the gloom of Gethsemane enabled him to say, "Not my will, but thine, be done." And so peace came, and prevailing, into the earthly pathway of the Christ of God. So peace must come—can only come—to each of us. So are they kept in perfect peace whose minds are stayed on him.

I have to comfort myself with the thought that God is so strong that he can work even with our failures.

For him who aspires, and for him who loves, life may lead through the thorns, but it never stops in the desert.

It is not the storm which breaks the image of heaven in the stream, but the million pebbles over which it chafes.—Mrs. Charles.

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THE CHRISTIAN CENTURY CO.,

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NOTES AND PERSONALS

B. S. Ferrall reports that a husband and wife came into the church at the mission at Watseka, Ill., last Sunday.

This is the Christian Century. Read it carefully and write as how you like it, and what is better, ask your neighbor to subscribe.

There have been six additions at Marion, Iowa, where Nelson G. Brown ministers in the past five weeks. The church at Marion is enjoying a hearty and substantial growth.

There were five baptisms at the Hyde Park church, Chicago, last Sunday. Bro. E. S. Ames is one of the hard-working men of the city and his work grows in that intellectual center of the city.

C. H. Plattenburg sends us copy of the Index, a little paper published by Central church, Uniontown, Pa. The work in that city is most hopeful and Bro. P. is to be congratulated on the success of his work.

S. D. Dutcher, pastor of Oklahoma City, is preaching Sunday evenings during January some special sermons, and finds his work growing. Bro. Dutcher is one of God's noblemen and doing a great work in the Territory.

There have been 119 adde' in J. A. O. Smith's meeting at Valparaiso, Ind. Bro. Smith is the same worker as of old and is a vigorous preacher of Christ's gospel. His return to Valparaiso has been a great blessing.

Washington, D. C., Jan. 27.—(Special telegram.)—Editor Century: Two hundred and sixty-four added to date. Thirty-eight yesterday. Interest increasing.—Wilson and Huston, evangelists.

We are mailing a copy of the Christian Century to a number of our preachers this week. If some of our regular subscribers should get extra copies of the paper please hand them to your friends.

Ohio leads all the states in the number of contributing churches. Last year 320 churches in that state responded to the appeals of the Foreign Society. Indiana has the next largest number; Illinois comes third and Missouri fourth.

We are advised of the death of Orison Anderson, which occurred at Morse, Iowa, Jan. 11th. Bro. Anderson had been a member of the church for more than twenty years. The funeral services were conducted by Mark Williams of Iowa City.

The churches are better able to give now than they have ever been. There are more of them and they are strong-

er and richer in resources than ever before. The country was never so prosperous. Where the Lord has given much he requires much.

O. P. Spiegel, assisted by M. O. Naramore, singer, began a series of meetings with the North Side church, Chicago, Lord's day, Jan. 26. Services daily at 8 p. m., except Saturday. All are invited to attend. One addition by confession last Lord's day.

Subscriptions are easy to get. We are anxious to get into 5,000 new homes, but can't go uninvited. Once a copy of the Christian Century receives an invitation from a friend to visit a home it will become a fireside necessity. Ask your friends to extend this invitation.

T. A. Abbott, corresponding secretary for Missouri State Missions, is pushing collections vigorously for January. He is determined to have every church in the state make an offering to state missions or send a reason for not doing so. The need is urgent and Bro. Abbott is an untiring worker.

E. H. Kellar, minister at Carrollton, Mo., spent a few days last week in Chicago and brightened the Century office several times with his genial presence. Bro. Kellar is one of the strong preachers of the brotherhood and his work at Carrollton has been particularly blessed. We are always glad to enjoy the visits of such men.

Our song book trade is especially active just now. Do you need a new song book in your church or Sunday school? Christian Melodies is the best all-round book on the market. In one day last week we received orders for nearly half a thousand, the largest order being from the far-away Pacific coast. Read our club offers.

We call the attention of our readers to the review of "Our Plea for Union," by Bro. Marion Stevenson. He is a clear thinker and not only saw the book, but read it carefully, so he could write a fair and intelligent review of it from his standpoint. The Christian Century invites the criticism of those who have seen and read the book.

The recent issue in which C. E. Millard, singing evangelist, reported a great meeting of three hundred conversions in one day was held at Battle Creek, Mich., instead of Maysville, Mo., as our types made us say. Bro. Willard is now in meeting at Shelbyville, Ill. Mail should be addressed to him at Englewood, Ill.

A beautiful sacred concert exercise, "The Spirit of Easter," has been prepared by our Benevolent Association, and it is hoped that all our Bible schools will present the exercise to the Easter night congregations of Disciples. This night has been first claimed by our orphans and old people and should be kept sacred to their support.

Bible school superintendents are requested to write to Geo. L. Snively, St. Louis, for the Easter literature, which will be mailed at once, free of charge.

E. W. Yocum of Deweese, Neb., writes in a hopeful vein of the work in that part of the state. He says: "One addition at Deweese the 12th, one addition at Ox Bow the 19th by confession. We are having additions at nearly every service, with good prospects for more additions. The work moving along nicely at both places." Such reports are cheery.

Chas. H. White becomes the field secretary for Church Extension. A wiser selection could not have been made. He has been pastor at Galesburg, Ill., for three years. If he proves as successful in his new work as in his pastoral work, and we are sure he will, the choice will be a most fortunate one. Church Extension takes no backward step.

A. C. Smither writes thus of the work at Los Angeles, Cal.: "My work flourishes. Had a net gain of 96 to our work last year, 118 in all. Raised over \$6,300; \$1,600 of this for missionary work." Thus it appears that our work on the coast is growing. Such men as Bro. Smither enrich the cause, and we may expect the church in that city to continue to grow.

C. P. Smith is preaching an interesting and instructive series of Sunday evening sermons on "The Holy Spirit" at Richmond, Mo. Bro. Smith, though yet quite a young man, is a student and an earnest and capable preacher. He is a believer in the half-hour sermon and adheres to that rule and enjoys the privilege of preaching to large and enthusiastic audiences.

M. A. Thompson has resigned at Grand Junction, Col., and expects to return east. During his two years' work with that church much advance has been made along all lines of the church work, the active membership; all auxiliaries have doubled, and a new house of worship, costing \$5,000, has been built. A good man is now wanted to take up the work and go on with it.

J. Stewart Miller, with his daughter as singer, is holding a meeting at the Second church, Austin, Minn. There have been five additions and prospects good for a great meeting. Bro. Miller sends a good list of subscribers to the Century, together with good wishes for its future. He reports that George F. Hall of Chicago was with him Jan. 13th and preached, to the delight of the people.

Upward, a little paper published by J. P. Lichtenberger, pastor of the Jefferson Street church, Buffalo, N. Y., has this to say of Bro. H. L. Willett's lectures while in that state: "At North Tonawanda Bro. H. L. Willett is

preaching nightly to large and deeply interested audiences on the great themes of life and eternity. He is a true and able defender of the faith. Much lasting good will result from his work there."

The ministerial institutes of the Nodaway Valley and Platte Districts of Northwest Missouri will be held in the First Christian church, Tenth and Edmond streets, St. Joseph, Mo., Monday, Feb. 3, at 11 o'clock. A paper will be presented by F. B. Elmore of Tarkio on "How to Take the March Offering." It is earnestly desired that every preacher in the district and as many business men as possible be present at this meeting.

The annual meeting of the Central church, Spokane, Wash., was held Friday evening, Dec. 27th. The attendance was large and reports from all departments of church work were read. Since March 1st the pastor had preached 100 sermons, baptized 37 persons, and added by letter 41. Over \$7,000 was raised and over \$400 given to missions. Such a work deserves praise, and Bro. B. E. Utz deserves worthy mention for it.

We acknowledge in this way receipt of so many letters of good cheer for the Christian Century. We should like to answer each one of these by personal letter, but how can we? We are overwhelmed now and using every moment to improve the Century. If you should not receive a personal reply be assured that it is not because we do not appreciate your efforts in our behalf. Such words only help to renew our energy and thus make many a burden light.

The Christian College Chronicle is a beautiful monthly, mechanically and in literary quality well worthy a most worthy school for young ladies. From the Chronicle we learn that Emma Bird Mountjoy has been married, who graduated from Christian College in 1895. How swiftly the years are passing. Nearly twenty years ago Bro. Mountjoy helped the writer to cling firmly to the Rock of Ages. The Missouri ministry, so noble and true, never had a truer or nobler representative than "Johnnie" Mountjoy.

The veteran church dedicatory, L. L. Carpenter, preached the opening sermon at the dedication of the new house of worship at Chillicothe, Ohio, January 19th. The church there is numerically and financially weak, yet they have built a comfortable and commodious house and are to be congratulated for their pluck. There was \$1,500 to be provided for. This amount was quickly raised and the house offered to the Lord free. Randolph Cook is their worthy pastor and held in high esteem by the good people of Chillicothe.

Vol. I., No. 2, of the Optimist, a for-

ty-eight page monthly, F. G. Tyrrell, editor, is on our table. It is published in St. Louis, and is a most attractive little publication and is as bright and breezy as its optimistic editor, and partakes largely of his vigorous pen. "It is independent and non-sectarian. As its name indicates, it aims to be a promoter of good cheer. It believes that optimism is a business asset." If it shall realize so exalted a purpose it will fill a warm place in many hearts. Success to its cheery editor and to the Optimist Company.

Special attention is called to the fact that on the first Sunday in March the churches throughout the country are asked to make offerings for foreign missions. As the churches make only one offering in the year for this purpose, their contributions on that day should be unusually liberal. The time has come for a long stride in advance. The Society has a larger number of workers in the field than ever before. It has opened, several new stations within the past year, consequently its obligations are larger now than they have been at any previous time.

The work at the Jackson Boulevard Church of Christ, of which Roland A. Nichols is pastor, is in a most prosperous condition. As most of our readers know, this church is the result of amalgamation of the West Side and Union Christian churches of Chicago, effected Sept. 29, 1901, by the unanimous vote of the West Side church and a three-fifths vote of the Union church. The Endeavor society numbers one hundred and thirty active members, probably the largest society in Chicago. They conduct a thriving mission Sunday school on Armitage avenue among the children of our foreign population. The enrollment is about 200.

According to the Year Book, there are in Illinois 792 churches. Of these, 271 contributed last year for foreign missions. These contributed as churches \$5,604.30. The Foreign Society received from all sources in the state \$15,803.65. It will be seen that only about one church in three made any response whatever. Two-thirds of the churches contributed nothing. There is room for a decided gain in the number of contributing churches this year. Every church in the state and every member of every church should give according to the ability which God has given them. Anything short of this is short of the divine ideal.

The churches should make it a matter of first concern to raise at least as much as their apportionment. It is believed that there is not a church in the land that can not do this. Some are able to raise three or four times as much. It is easier to do a handsome thing than it is to do a small thing. When churches give as much as their apportionment, they feel better over it. They rejoice when they see their names

on the Roll of Honor. If they fall below their apportionment they feel somewhat disappointed and chagrined. The trouble heretofore has been that only about one-third of the churches gave anything, and in the churches that gave, the majority contributed nothing. Thus far what has been done for missions at home and abroad has been done by a small fraction of the membership.

At the Minneapolis Convention it was recommended that at least a dozen new missionaries be added to the force this year, and that \$200,000 be raised for Foreign Missions. This is the least that we should be satisfied with doing this year. A hundred missionaries could be put to work. Great and effectual doors are open on all sides. The missionaries on the field are begging for reinforcements. We should not only send out more workers, but thoroughly equip them for the service. We are committed to the missionary enterprise by our Lord and by the very nature of our plea. We have begun well. We must continue until the whole world has heard the gospel of God's grace. If we honor him with our substance, he will honor us with his blessing. "He is able to make all grace abound toward us that we, always having all-sufficiency in all things, may abound in every good work."

The Christian Century company has been fortunate in securing the services of two experienced newspaper men who begin work for us the first of February. Robert L. Wilson, one of the best known of our younger men in Missouri and for several years office editor of the Central Christian Register, published in Kansas City, Mo., will now become the office editor of the Christian Century. C. G. Cantrell, who for the past three years has been the field manager of the Standard Publishing Company, now becomes the field manager of the Christian Century company. Bro. Cantrell is personally known by a thousand of our preachers as an earnest worker in the Christian church. These brethren need no commendation from the Christian Century. Later we shall give our readers a better account of these noble fellow-workers.

The church has grown steadily, forty-four having been added at our regular services in the three months since the amalgamation, not counting the members of the old Union church, whose names are simply added to our membership roll according to the terms of amalgamation, by their presenting their signed enrollment. The choir gallery has been remodeled to accommodate a chorus of ninety-eight singers, under the direction of Prof. H. A. Easton, who is now engaged with Bro. Harold B. Wright of Pittsburg, Kansas, assisting the pastor in a meeting. A fine electric sign over the front

door calls attention to the fact that gospel meetings are in progress. Later permanent panels will be inserted with the words, "Church of Christ." He is preaching some stirring sermons, and the outlook for a splendid meeting is all that could be desired. Bro. E. W. Reynolds, the manager of the well-known book supply company of Chicago, has just been selected as Sunday school superintendent. We look for great things in the near future.

Bro. Lowell McPherson, one of our noble and consecrated missionaries, has written a criticism of Bro. Willett's book, crediting its author with positions which he does not hold. The criticism was not sent to the *Christian Century*, but to the journal which repudiates the motto, "In faith unity, in opinions liberty, in all things charity." He begins his review by saying: "I have not seen the new book by H. L. Willett, 'Our Plea for Union,' but have noted some reviews of it."

The *Christian Century* maintains that missionaries and missionary secretaries should be accorded the same liberty in expressing their opinions or convictions which other Christians enjoy. But we do not understand how a fair and free man, whether a missionary or an editor, can write a criticism of a book which he confesses he never saw or read. However, much of the criticism of Bro. Willett's book is just of this sort. There may be Disciples who think they have repudiated all human creeds, but have the orthodox standard for their standard of orthodoxy. We refuse to think there are preachers among us whose creed reads: "I believe in the Standard right or wrong." At any rate, Bro. McPherson is too good and too true a man to place himself in such a category. We shall be glad to send him a copy of the book that he may read it and write an intelligent and unprejudiced review of it.

In a personal letter Rev. S. M. Johnson, Austin Station, Chicago, says: The world-wide interest in the new emblem of religion and patriotism is shown by inquiries that are coming to me by those who read the article on the subject in your recent issue. May I avail myself of your kindly offices to reply to some of the inquiries? I have effected no organization. I have just given the idea to the Christian public, relying upon the fitness of the emblem itself and the utility of the idea and the exertions of those interested to extend the movement. The world is over-organized and I do not wish to add to its burden. Again, it is not a money-making institution. There is no copyright or such protection, save that I have applied for design patent on the buttons, mainly to prevent their improper use. Many are asking where the emblem in its several forms may be secured. They are not handled

commercially. They may be secured in Chicago. The Geraghty Mfg. Co., 61 La Salle street, will supply them at reasonable rates, and will answer inquiries as to prices. Any inquiries as to method of introducing the emblem should be addressed to me. I will take pleasure in making prompt reply. The fitness of its use on all patriotic occasions in the Church is evident to all. Its use is extending rapidly.

BROTHER WILLETT'S BOOK.

This book perplexes me. For many years its author has been an intellectual stimulus and a spiritual help to me. I have heard his public presentation of our plea with pleasure and pride. This sympathetic appreciation of mine is shared by multitudes of my brethren. We have had the man, now we have the man and the book. How the man could have written the book perplexes me. There are in it the same clear cut statements of what we know the Scriptures to teach that he has accustomed us to expect and welcome, but there are other things which seem like the uncertain goings of a man lost in the region he endeavors to explore and exploit. I know the man too well to question his honor and have easily understood him from the platform, but with my face in his book I find myself saying, He certainly does not mean what he seems to say, but why does he not say unmistakably just what he means? I am sure he will welcome criticism that is not a stranger to sympathetic appreciation from one who is ever striving to think the wisest and noblest conception of the programme of our Lord Jesus and of our place and power in it.

In the first place I believe he has missed the meaning of our mission to the religious world. I do not believe the advocacy of Christian union is the first principle of our plea, but that we are called to preach to this generation Christ and him crucified, and Christ the wisdom of God and the power of God. This removes from the realm of opinion and individual preference the manner and content of our preaching, for the message and the manner of its delivery are plainly pictured in the New Testament. The inevitable result, as inevitable as the outworking power of God, will be that which attended the first delivery of the gospel, the unbuilding of one body, the church. But if we put to the front in thought and purpose, the union of Christendom, we are in danger of doing what seems in places to be invited in this book, of making the method of union depend upon opinion and conscience. The unity of believers in apostolic days was accomplished in spite of both, as is witnessed by the multitudes who gave up venerable opinions for the teachings of Christ and approving con-

sciences, like Paul's, for obedience to the Lord.

The book also puts forward with approval the Protestant principle of individual liberty. I protest that we are not Protestants. The Protestant principle is as dangerous and as unscriptural as its opposite, the Roman Catholic; the latter is despotism, desperately inexorable, the former is as far to the other extreme, spiritual anarchy, the wildest. Thank God we are neither Roman Catholic nor Protestant, but Christian; that is, our idea of the church is that of the New Testament, the body subject to Christ, the head. Our purpose is, that, "disentangled from the accruing embarrassments of intervening ages, we may stand with evidence upon the same ground on which the church stood at the beginning."

The thought of the writer seems at times to be entangled in some of these accruing embarrassments of the intervening ages. I find in many places in the book where the foregoing familiar principle is warmly pronounced, and thereby I am greatly perplexed by chapter XIV. If "this final unity" and "the ultimate form of church organization" and "the church of the future" mean the church united after the wish of the prayer of Jesus, how can it be said, "on the question of ordinances the same liberty will prevail," and "man must be permitted to make his own choice between apostolic and non-apostolic practice, and to assume the responsibility for his conduct. Christian liberty and individual accountability must be everywhere recognized." The more I study the context the more I am puzzled. Does not the obligation to obey lie higher than the individual's liberty and choice, and willingness to accept the consequences? Is not the rebaptism of certain men in Ephesus by Paul a case in point here? If those who had the form with an imperfect and incomplete apprehension of its meaning were rebaptized, what shall we say of those who have neither the form nor the meaning it is meant to preserve and present? Baptism is certainly a "form of teaching whereunto we are delivered." Neither form nor teaching is to be left to the whim of the individual.

And are we to keep out of communities satisfied with the provisions for their religious needs? The apostles went boldly into synagogue and prayer meeting, seeking first the devout worshippers of God, and taught them from their own scriptures that they needed to radically change their ways of worship and of seeking God if their religious needs were to be really satisfied. When they were driven out for their boldness, they even hired a hall joining the meeting house and tarried there a long time. They got the reputation of turning the world upside down. Were not the

communities they first aggressively invaded pious and godly, zealous and conscientious? Yet impelled from on high, the apostles went uninvited and stayed unwanted. However, they spoke truth in love and courtesy, and in meekness corrected them that opposed themselves, calling them brethren. With the same spirit and the same message why should we not thrust ourselves into the thought and assemblies and communities of the devout, and from their own scriptures teach them the way of the Lord, which they have certainly lost, else there is no occasion for this book or for us as a religious people? "I am not ashamed of the gospel; for it is the power of God unto salvation" from sectarianism, and denominationalism as well as from sin. "As much as in me is, I am ready to preach" it to them that are scattered throughout the divided church.

Marion Stevenson.

Irving Park, Chicago.

THE POSITION OF THE DISCIPLES OF CHRIST.

The people who are commonly known by this title are historically one of the youngest religious movements in America. Their origin in the early part of the present century, dating from about the year 1827, resulted from the preaching of such men as Thomas Campbell and others, who in western Pennsylvania, Kentucky and Ohio, began the preaching of the gospel in a somewhat new and startling way. Their chief plea was for the union of God's people upon the basis set forth by the New Testament, with the addition of no human creeds or articles of faith. They believed that it was possible for all of God's people to stand together upon the simple platform of New Testament Christianity; that the divisions of the church are doing harm, and are unnecessary and sinful, from the standpoint of the Scriptures. With this purpose in mind, they began to agitate the question of union among the denominations with which they were identified; but so little was the church at that time prepared for Christian union that very soon they found themselves cut off from association with their brethren and compelled to stand together in a new organization. From this time the disciples of Christ have been a communion by themselves, but never has it been their purpose to add a new denomination to the already too numerous sects of Christendom, but rather to stand as churches of Christ, pleading for a return to the unity of faith and practice inculcated by the Scriptures. Some of their leading ideas may be briefly given.

First. They hold the word of God as a perfect rule of faith and conduct, especially the New Testament, as a revelation of the gospel of Jesus Christ as the son of God. They believe that

it is better to return to the Christian doctrine of the first century, and that here will be found ample instruction for all Christian purposes. They do not plead for a return simply to the life of the early church, which was necessarily imperfect, but, rather to teachings of that church as laid down in the New Testament.

Second. The names which they adopt upon the platform of scriptural belief and practice are New Testament names. They call themselves individually Christians or disciples of Christ, and their congregations Churches of Christ or Christian churches. In calling themselves by these names they do not at all indicate that they are their exclusive possession, but rather plead that all Christians should adopt these titles, which the New Testament indicates as appropriate for believers.

Third. Their creed is a very simple one, and thoroughly scriptural. It is the creed whose acceptance was demanded by the apostles. It has only one article, which is broad enough to take in every lover of Jesus, and narrow enough to exclude every one who will not accept him as the divine Savior and Lord. This creed was given by Simon Peter in his confession of Christ, and elsewhere in the New Testament, and is stated in the words, "I believe that Jesus is the Christ, the son of the living God."

Fourth. The conditions of the membership: (1) Faith in Christ, not as an historic person, an ethical teacher and religious leader, but as the son of God, which implies also trust in him as Savior and Lord, founded upon the testimony contained in the gospels, inspired by the holy spirit. (2) Repentance; turning away from the past life of sin and estrangement from God, with sorrow for its mistakes and failures, and a full-hearted purpose to dedicate the life wholly to the service of Christ. (3) Baptism for the remission of sins, and as the visible acceptance of Christ before the world, which invariably accompanied the entrance upon the Christian life in the apostolic days. The disciples practice immersion, not only because it is the apostolic, the New Testament baptism practiced by the early church, as all Christians believed, but because all Christians accept it as valid, and it alone seems possible of acceptance by a united church. It is not in a spirit of tolerance that this practice is held by the disciples of Christ, but simply as the result of an earnest effort to reach common scriptural ground, where all Christians may stand together. (4) A consistent, earnest Christian life, led by the holy spirit, growing in grace and in the knowledge of Jesus Christ, endeavoring to live his life in the world.

Fifth. The Lord's supper is observed by the disciples of Christ on every Lord's day, as the teachings of the

New Testament indicates was the apostolic practice; and to this all Christians are invited, and from it none are excluded.

The growth of the disciples of Christ in the seventy-five years of their history has been phenomenal. They now number about a million and a quarter in the United States, and stand fourth in numerical strength among the religious bodies of America. They have missions in nearly all parts of the world, and their one great hope is that they may be one of the means of uniting the sentiment of Christians in a practical way for the salvation of the world.—H. L. Willett, in the *Indiana Christian*.

A BARDY ADMISSION

After six months of misrepresentation, which charity now leads us to attribute to blind prejudice rather than wilful maliciousness, the editor of the *Christian Standard* has had the moral courage to confess his error in regard to the control of the *Christian Century* Company. Since he can no longer bray against these "aliens," he coarsely continues to publish his personal prejudice against the man who is too noble to notice his "brutal attacks." Probably F. D. Power, B. B. Tyler and others could explain why Brother Willett voluntarily ceased to write the Sunday school lessons for the *Standard Pub. Co.* As Brother Willett resents any defense made in his behalf, we refrain from exposing the real reason. The *Standard Pub. Co.* may have been a little hard up at that time. The *Christian Standard* continues to pose as the paper pope of our movement, or as one of our contemporaries calls it, the "watch dog of the reformation." The *Christian Century*, however, considers morals and truth more important than orthodoxy. The editor of the *Christian Standard* is not responsible for the rottenness in Denmark, or in Cincinnati for that matter. He is an "honorable man," unselfish in his life and strong in his advocacy for temperance. He is responsible, however, for being influenced to drag the good name of our brotherhood into an unseemly and one-sided newspaper controversy. We plead guilty to having remained silent while he was coarsely and grossly misrepresenting the *Christian Century*. We preferred to endure misrepresentation rather than humiliate our noble brotherhood by denying false charges from week to week and diverting the minds of our readers from the only purpose for which the *Christian Century* exists, viz., the extension of the kingdom of God through the exaltation of our Divine Lord and the development of the body of Christ. We now challenge the editor of the *Standard* to outdo us in advancing the missionary and educational interests of

our brotherhood, in developing the spirit of humility and prayer in our churches, and in deepening the spiritual and ethical life of individual Christians. We shall have nothing to say further in regard to the Standard's disgraceful course until after the March offering. The columns of the Christian Century must put first things first. After the March offering we shall be glad to have the Standard Pub. Co. join the Christian Century Co. in publishing to our brotherhood just who the stockholders and workers of the two companies are. We serve notice on the Standard Pub. Co. in advance that every stockholder in the Christian Century Co. is a loyal Disciple, unselfishly working for the advancement of the kingdom of God on the New Testament basis, and that there is not a single worldling in the employ of the Christian Century Co.

PROGRAM OF MISSIONARY RALLY

To Be Held at Monroe Street Church, Chicago, Feb. 3.

10 a. m.—Devotional service, conducted by C. C. Morrison.

10:15 a. m.—Introductory address by A. McLean.

10:25 a. m.—Address, "Authority and Purpose of Missions," by E. S. Ames.

10:40 a. m.—Address, "Obligation of This Generation," by P. J. Rice.

10:55 a. m.—Song and prayer.

11:05 a. m.—Address, "Attempt Great Things for God," by J. H. O. Smith.

11:20 a. m.—Address, "China and Japan," by F. M. Rains.

11:50 a. m.—Song and prayer.

12 m.—Adjournment.

2 p. m.—Devotional service.

2:10 p. m.—Address, "My Work in Africa," by E. E. Faris.

2:35 p. m.—Address, "What a Million Disciples Can and Should Do," by R. E. Hieronymus.

2:55 p. m.—Song and prayer.

3:05 p. m.—Address, "The Claims of the Christless Nations," C. R. Scoville.

3:20 p. m.—Address, "Missions the Chief Business of the Church," J. W. Allen.

3:35 p. m.—Prayer and song service.

4 p. m.—Adjournment.

THE HAND THAT ROCKS THE CRADLE

Is the hand that rules the world." Within the household it is the mother who is first called upon to minister to the wants of the sick and ailing. With a bottle of Dr. Peter's Blood Vitalizer at hand she is prepared for most emergencies. Not a drug store medicine. Sold only by special agents or the proprietor, Dr. Peter Fahrney, 112-114 C. Hoyne ave., Chicago, Ill.

WONDERFUL CURES BY SWAMP-ROOT.

To Prove what the World-famous Discovery, Swamp-Root, will do for YOU, all Our Readers may have a Sample Bottle Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

Among the many cures of this wonderful medicine, Dr. Kilmer's Swamp-Root, investigated by the Christian Century, the ones which we publish this week for the benefit of our readers speak in the highest terms of the wonderful curative properties of this great remedy:

DES MOINES, Ia., Oct. 20, 1900.

"I had been out of health for a long time, and I was taking medicine from a doctor's prescription when I received your sample bottle. I stopped taking the doctor's medicine and used the sample bottle of Swamp-Root. I afterwards took two of your large bottles, bought at my drug store, and they cured me entirely, and I have not been so well for years. I thank you very much for sending me the sample bottle." D. W. SMITH, 1821 Center St.



D. W. SMITH.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1900: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very much like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, and while I

Did Not Know I Had

Kidney Troubles,

I somehow felt certain my kidney were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is, therefore, all the more remarkable, and is exceedingly gratifying to me." MRS. H. N. WHEELER.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.



MRS. H. N. WHEELER.

Sample Bottle Free.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its wonderful curative properties for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment on settling or has a cloudy appearance, it is evident that your kidney and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty cents and one dollar. Remember the name, Swamp-Root, and the address, Binghampton, N. Y.

EDITORIAL NOTICE.—If you have the slightest symptoms of kidney, liver or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghampton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure to say that you read this generous offer in THE CHRISTIAN CENTURY.

CORRESPONDENCE

KENTUCKY NOTES.

Very few meetings are in progress in the state at the present writing.

A. J. Hargin of Germantown has accepted a call to the Ashland church, Chicago.

D. F. Stafford of Louisville reports two added recently to the Third church of that city.

T. S. Buckingham of Washington is in a meeting at Downing Schoolhouse, Mason county.

E. L. Powell reports five added to the First church, Louisville, on Sunday, the 19th inst.

The work on Eminence starts off favorably under the leadership of their new pastor, E. W. Elliott.

W. P. Walden of Lancaster has closed his work with the Pleasant Grove church, Boyle county.

W. T. Donaldson expects soon to begin a meeting with "home forces" at the First church, Newport.

Ward Russell of the College of the Bible has accepted a call for another year at Sadieville, Scott county.

Secretary G. G. Bersot reports \$204.52 received for the Orphans' Home, Louisville, for the week ending on the 17th inst.

A. R. Moore of Lancaster recently delivered an interesting lecture on "Astronomy" at the college at that place.

F. M. Tinder of Carlisle will deliver several lectures before the students of Morehead Academy, beginning on Feb. 10th.

Editor J. T. Brown of the Christian Guide is on a few weeks' trip through the Southern states in the interest of that paper.

The church at Waddy, Shelby county, has extended a call to B. W. Bass of the College of the Bible for half-time this year.

R. H. Lampkin, formerly of this state, has closed his work at Cripple Creek, Colo., and accepted a call to La Junta, Col.

L. H. Reynolds of North Middletown has accepted a call for one-fourth time this year with the Forest Grove church, near Winchester.

The Kentucky State Christian Endeavorer Convention will be held in Cynthiana May 2 to 4. F. M. Tinder of Carlisle is the state president.

The Y. M. C. A. movement in the state seems to have taken on new life. We are glad of this, for it is a splendid factor for good in any community.

George Darsil of Frankfort has begun a series of character studies on "The Six Greatest Men of the Bible," which he will give as Sunday night sermons.

Mrs. A. M. Harrison of Lexington, state C. W. B. M. president, delivered

if you do not know that

The Praise Hymnal

is the best Church Music Book in existence, you are not posted on music books. And, "the best is always the cheapest."

Samples sent ON APPROVAL to those who are contemplating a purchase.

FILLMORE BROTHERS,

119 W. Sixth St., CINCINNATI, O.
No. 40 Bible House, NEW YORK.

an address on "Our Opportunities for Work in the Mountains of Kentucky" at Carlisle on last Sunday.

R. H. Crossfuir of Owensboro delivered a lecture on his recent travels in Egypt and Palestines at Carlisle on the 23d inst., under the auspices of the Y. P. S. C. E. of that city.

R. B. Neal of Grayson continues to do valiant service for the master in Eastern Kentucky. The church in Olive Hill, Carter county, is growing steadily under his leadership.

Professor J. W. McGarvey, Jr., has accepted a call to the Second church, Richmond. This will not conflict, however, with his duties as principal of Madison Institute of that city.

At last reports the meeting at Franklin, Ind., which is being conducted by V. W. Dorris of Georgetown, was in progress with large congregations and forty six additions.

Through the efforts of W. Y. Allen of Elizabethtown a church will soon be built at Cecelia, Hardin county. He has secured a lot and raised some money already for the proposed building.

S. Boyd White has been selected to represent Kentucky University in the inter-collegiate declamatory contest, to be held on January 31st at Winchester, under the auspices of Kentucky Wesleyan College. Brother White is minister at Athens, near Lexington.

The Winchester Democrat says: "The members of the First Christian church were much pleased with their new pastor, Rev. Armstrong, who preached two sermons Sunday. He is a native of New Zealand, but has been in this country a number of years."

The rumor which gained circulation in Lexington last week that Professor Charles L. Loos had resigned the chair of Greek in Kentucky University is without foundation. It is expected that an assistant will be given him next year, and he will retain the high classes. He has been connected with the institution for nearly twenty-five years.

The historic Pleasant Hill church, Pendleton county, a large and commodious frame structure, was burned to the ground on Sunday afternoon, the 12th inst. The library, pulpit, chandeliers, doors and a few shutters were all that could be saved. This congregation is one of the best known and

most zealous in the master's cause in Northern Kentucky. A new building will soon be erected. H. A. Moore of Lexington is the faithful preacher.

Professor R. H. Etten after a faithful service of several years has offered his resignation as professor of mathematics in Kentucky University. The resignation is to take effect at the close of the present session in June, after which Professor Etten will devote his entire time to the ministry. He is at present, in conjunction with his teaching, acting as temporary supply for the Chestnut Street church, Lexington. This congregation recently extended a call to W. H. Allen of Lubec, Maine, who is expected to begin regular work on July 1. It is not known as yet who will succeed Professor Etten in the university.

State Evangelist H. W. Elliott says: "We are hoping that before January closes, we may hear from a considerable number of our churches that have not yet sent the offering for Kentucky missions. We are away behind last January on our regular receipts. We have made a good beginning during November and December. Let us not drop back to a point where we will lose all we have gained. Let every church that can do so, send at once all the money in hand for this work. If you have not collected all, send what you have."

George W. Kemper.

Midway, Ky.

MISSOURI STATE MISSION NOTES.

I have held back this communication until the last moment, that I might hear from as many churches as possible. We have heard from sixty of them up to date since State Mission Day; that is, we have received the offering from that number. We have heard from a great many more, but the offering is not yet in. The total amount received this month, so far, is \$616.40, and we have another week yet, which we trust will be very fruitful. We are praying for not less than \$1,000 this month. Less than this will not enable us to meet the present need. Last year the whole month of January brought us \$543.83 from 56 churches. We are now four churches and \$72.57

ahead of that record, and one more week before the end of the month.

But you would be surprised if I would give you the names of the churches that have given this amount. They are not the big strong churches of the state; that is, very few of them have as yet reported. They are the churches that give the small amounts, and yet these sums are to them, very often, more than the larger sums from the larger churches. Thirty-seven out of sixty have given less than \$10 each. Sixteen, from \$10 to \$15, leaving but seven to give more than \$15. The largest contribution, so far, has been from Liberty, \$52.32, with Carrollton next, \$50. Now let the large churches come to the front and give us their reports. Here is a letter of the kind that we like to receive:

"Dear Bro. Abbott—Our offering last Sunday was a good one, and will send it shortly. There are a few dollars in pledges still out. We reached nearly \$70.

L. S. Cupp,

"Platte City, Mo."

Their apportionment is \$40. Bro. Cupp and his church certainly appreciate the situation.

I spent last Sunday with the church at Cameron. Steadily year by year has this church been enlarging its contribution. In 1898 it was \$27.50; in 1899, \$53; 1900, \$76.25; 1901, \$80. Bro. White wrote me:

"I want to make it \$100 this year. Come and help us."

At the conclusion of the morning services the offering was over \$90, and still parties to hear from, so they are confident of the \$100. And just as they give to us, they give to other interests. Cedar Rapids, Iowa, has made a large bid for the services of Bro. White but I am happy to say that they have failed to secure him. We certainly need such helpers.

A letter received from Bro. Jasper H. Coffey a few days ago said:

"I have concluded to part with my famous violin, and give half the proceeds to State Missions."

I wrote to him for a bill of particulars, and here is his description of the instrument.

"I have been of the opinion all the time since it became mine that it is a genuine Stradivarius. It was bought in Virginia about 165 or 170 years ago by a man named Horner. Kept in the Horner family among the children and grandchildren for about 100 years. From them it passed to Willis Burton, now of Bethany, Mo., who owned it for about 25 years. A Mr. Jones, near McFall, Mo., bought it from him. It then became the property of Mr. Wees, near Gentryville, Mo. From him it was bought by Mr. Fogelson. Tom Brown, now of Kansas, then purchased it, and I bought it of him about fifteen years ago. It was made in 1721. The Stradivari brothers did their best work between 1715 and 1738. I paid

Theodore Taulus, said to be one of the best violin makers in Chicago, \$22.50 to repair it about twelve years ago.

The varnish on back and sides is as intact as when it came from the hands of the makers. The top only being varnished. He put in a new lining, and put on a new neck and finger board. One expert thought it was a genuine Stradivarius. Theodore Taulus said it was an instrument of rare make. The violinists in our own town speak of it in the highest praise."

I take this means of getting this doubtless valuable instrument before the people. It is indeed a good offer which Bro. Coffey is making. Who can put us in the way of realizing the largest possible price for it? Sister Coffey is an invalid, has been for two years, and the sale of this instrument at a good round price would be a great help to them. Who can help us to dispose of it?

Yours in His name,

T. A. Abbott.

420 East Ninth street, Kansas City, Mo.

CLEVELAND AND VICINITY.

The Cleveland Disciple Ministers' Association has been favored recently with papers by two cultured women, which were of great interest and value. On Dec. 16th, Mrs. Anna R. Atwater presented a paper on "The Bible in Modern Poetry." The paper showed a wide and sympathetic acquaintance with the Christian poets of England and America, and demonstrated anew the dominant place of the Scripture teaching in Anglo-Saxon thought. There was much of suggestion and help in it for the preacher of the gospel.

On Jan. 20th Mrs. H. R. Cooley presented a paper on "The Working Girl Problem," which was replete with startling facts, and appealed strongly to all who heard it. Mrs. Cooley is an earnest student of social problems, and as the wife of the present director of charities of Cleveland has exceptional opportunities for studying social conditions at first hand.

Reports from various churches in Cleveland and vicinity show a healthy interest in various lines of work.

The Dunham Avenue church in a recent short meeting received about twenty additions. W. W. Sniff aided the pastor, M. J. Grable. Several additions have been gained since the meeting.

Euclid Avenue church had an enthusiastic annual meeting at the beginning of the year, and the reports showed all debts paid, and a balance in the treasury, with all departments of the work in a healthy condition. J. H. Goldner is the pastor of the flock.

W. W. Sniff, for two years past the pastor at Franklin Circle church, has

accepted a call to the church at Rushville, Ind., and will leave the city shortly.

H. L. Atkinson has resigned at the Cedar Avenue church, and will be succeeded by E. P. Wise, now of Somerset, Pa. Brother Wise comes from a vigorous and successful work in one of the historic churches of the Brotherhood. His new field contains large possibilities of development and it is believed he is the right man to develop them.

Arrangements are about completed for a foreign missionary rally, to be held in the Euclid Avenue church, Cleveland, Feb. 11th. There will be a morning and afternoon session, with speakers from abroad and from the vicinity.

The committee of arrangements for the Disciples' congress is getting things into shape to give the visitors to our city on that occasion a royal welcome. W. W. Sniff has been succeeded as chairman of the committee

I Will Cure You of Rheumatism

NO PAY UNTIL YOU KNOW IT.

After 2,000 experiments, I have learned how to cure Rheumatism. Not to turn bony joints into flesh again; that is impossible. But I can cure the disease always, at any stage, and forever.

I ask for no money. Simply write me a postal and I will send you an order on your nearest druggist for six bottles of Dr. Shoop's Rheumatic Cure, for every druggist keeps it. Use it for a month, and if it does what I claim, pay your druggist \$5.50 for it. If it doesn't, I will pay him myself.

I have no samples. Any medicine that can affect rheumatism with but a few doses must be drugged to the verge of danger. I use no such drugs. It is folly to take them. You must get the disease out of the blood.

My remedy does that, even in the most difficult, obstinate cases. No matter how impossible this seems to you, I know it and I take this risk. I have cured tens of thousands of cases in this way, and my records show that 39 out of 40 who get those six bottles pay, and gladly. I have learned that people in general are honest with a physician who cures them. That is all I ask. If I fail I don't expect a penny from you.

Simply write me a postal card or letter. Let me send you an order for the medicine; also a book. Take it for a month, for it won't harm you anyway. If it cures, pay \$5.50. I leave that entirely to you. Address Dr. Shoop, Box 595, Racine, Wis.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.

Superintendents of Sunday Schools.

Are you still paying \$1.00 for the old time Sunday-school Record, large and clumsy? Do you know you can get one of me, 3½ by 8½ inches, with 52 sheets, complete for the year, for

25 CENTS

Convenient, condensed, no surplus paper. SATISFACTION GUARANTEED. Stamps taken, (1 or 2-cent). Address,

M. F. HARMON. Terrell, Texas.

by M. J. Grable, as Brother Sniff is about to leave the city. The Y. M. C. A. hall has been secured for the meetings, with the exception of one session, which will be held elsewhere on account of a prior engagement for the hall. It is believed that the coming session of the congress will be equal to any yet held in point of numbers and interest, and that great good will come to our work in this section because of it.

There have been six additions to the church at Collinwood recently.

The Glenville church is in a quiet meeting with home forces. There have been four additions by letter and two confessions since the beginning of the present pastorate. M. B. Ryan.
Glenville, O.

OMAHA LETTER.

Omaha, the convention city for 1902, will be the center of attraction for Disciples this year. It is to be our Jerusalem. From every quarter will come the hosts of God next October. In late years we have been holding some great conventions. The Disciples in Omaha are determined that no backward steps shall be taken. To the extent that preparation can make a successful convention, we believe that we can give our friends assurance that all things will be in readiness when they reach our city next fall. We are now laying the foundation. We are trying to do our work well. We know that what we do at this time will be hid from sight when the great superstructure—the convention itself appears.

There is growing up on this broad plain a great empire. This empire rightfully belongs to Christ. It is the prayer of Disciples everywhere that it may be won for Him. It is not possible to tell of the influence of a great convention, such as we have held in recent years. If properly handled it will do more to bring us our creed, I mean, New Testament Christianity, the plea for unity, it will do more to bring all of this before the people of the great west than years of preaching would do.

Bro. McLean says that when our committee "bobbed" up at Minneapolis and insisted that Omaha have the convention in 1902, he thought it was about the "cheekiest thing" he ever heard of. But Bro. McLean was in Omaha a few days ago. He came here to attend a Conventional Rally. He thinks better of us now. At the close he said the rally was the best meeting of the kind he had ever attended. I say we are trying to do our work well, and if we know our own hearts, we are doing it for the glory of our Master, the Lord Jesus.

I believe that if a choice were given Nebraska between receiving from the American Christian Missionary Society \$25,000 for missionary work in the state in 1902, or the privilege of en-

tertaining this convention, that the vote would go unanimously in favor of the convention. It will do more for primitive Christianity than \$25,000 in preaching would do. A gathering like this will arrest the attention who otherwise would pay no attention to us.

From this time I shall be glad to report to the readers of the Century the programs we are making. Much that we are planning will, I am sure, be of interest to the brethren throughout the country.

Before closing I have a message for those of the poetic turn, also for those who are good at telling stories.

Our committee wants stories on the convention, convention songs and poems. For each of the three best poems and for each of the three best songs we will pay \$5. For the best story we will pay \$15; for the next best \$10, and for the next best \$5. The story is limited to 2,000 words and must be in by March 1st. The songs and poems are to be in by June 1st.

Send all communications to the writer. W. T. Hilton.

2613 Grant street, Omaha, Neb.

RICHMOND, VA., NOTES.

Bishop Potter's "Intemperate advocacy of Temperance" referred to in the last issue of the Christian Century, has stirred up the temperance folk, especially the Prohibitionists and justly so. When I read the reply in the Century to his indictment of that great apostle of temperance, John B. Gough, the effects of the prohibition forces, and that splendid white ribbon army, I said aloud to myself "Amen!" Comparing the efforts of temperance people and the utterances of Bishop Potter, it will not take the impartial and righteousness loving public a second to decide which is "doing the work of the devil."

Among others, Rev. Sam Jones in a letter to the Atlanta Journal, pays his compliments to the Bishop after the following fashion:

"Bishop Potter of New York city is a great man; he is a broad man; he is all sorts of a man; he is everybody's man. It is not because he is a bishop, nor because he is an Episcopalian that makes me say what I say, but it is because of his views so widely circulated which I am sure the devil himself approves. * * * The good, God-fearing people of Georgia are for prohibition, and we don't like the names he calls us and the names he calls our pet theory, such as 'impudent fraud and imprudent failure,' and such like.

"The business of a minister of God in this world is to champion and fight for everything that's right and to denounce everything that's wrong. There is not a good man in Georgia who indorses the sentiment of Bishop Potter of New York. Bishop Potter may



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preserves and pickles, spread
a thin coating of
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Will keep them absolutely moisture and acid proof. Pure Refined Paraffine is also useful in a dozen other ways about the house. Full directions in each package. Sold everywhere.

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vaporize about education and transformation, and so on, but what the good people of Georgia want is prohibition.

"I tell you, in New York when they take a bishop around with them and dine him and wine him and stuff him and toast him, it doesn't take him long to imbibe the views of wine-bibbers and gluttons, and to preach the doctrine of voluptuaries from the platform.

"I mingle and mix much with preachers and people. I don't know a faithful true minister of God to-day who is not a Prohibitionist in sentiment and heart, nor do I know a God-fearing member of the church who is not anti-whisky from bottom to top.

"Bishop Potter, when dining with his millionaire friends, with their flow of wines and glow of spirit is in a poor position and attitude to talk to us poor Georgia people, or to advise and counsel anybody but the 400 of New York. You can mighty nigh tell what gang a fellow is running with

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6 Pkts. Garden Seeds, - 10c

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when you read his sentiments and listen to his views."

Now sir! There it is in plain, old-fashioned every-day English! No difficulty to understand talk like that. But what do you think of it? What is your verdict—guilty or not guilty?

Mr. Jones' reference to "Georgia people" reminds me that we have just captured and brought into Virginia one of Georgia's good men to "champion and fight for everything that's right and oppose everything that's wrong." His name is H. C. Combs. He comes to take the place so well filled by William J. Shelhune of financial secretary of the V. C. M. S. He is a good man with a good record, full of faith and zeal, and will leave no stone unturned for the success of the missionary work in the state. He is now in a meeting with W. O. Woodward at Petersburg. And this reminds me to say that the cause in Petersburg is in a very healthy and prosperous condition under the leadership of Brother Woodward. There have been twenty-two additions during his nine months' pastorate. He has won for himself the confidence and favor of the church people and the future is full of hope. The state board and the church have shown their appreciation of his work by calling him for another year with increase of salary.

Brothers J. A. Dearborn, Newport News, and H. P. Atkins, West End church, this city, exchanged pulpits Jan. 5th. Brother Dearborn reported thirty additions in a recent meeting and that the work was doing well.

W. H. Book, Martinsville, Va., whose name is a household word in this state and who is greatly beloved for his work's sake, met with a painful accident last week. While cutting wood with an axe, a piece of the wood flew up and struck him in the face, inflicting an ugly wound, from which he is suffering very much, and is thought to be dangerously ill. A host of brethren and friends are anxiously waiting and praying for encouraging news about him.

P. A. Cave.

Jan. 22.

GRAND MISSIONARY RALLY.

The attention of every Disciple of Christ in Chicago and vicinity is called to the program of the annual missionary rally, to be held at the Monroe Street church February 3. A. McLean and F. M. Rains will be in attendance and besides presiding will make addresses. Brother Rains comes fresh from his tour of the mission fields and will speak on China and Japan. The other participants on the program are among the most distinguished men and women of the brotherhood. The themes to be discussed are vital and interesting. Every church in Chicago and every mission

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Makes delicious hot biscuit,
griddle cakes, rolls and muffins.

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should send a group of representatives who will stay all day. The program begins at 10 a. m. and closes at 4 p. m. A two hours' recess will be had at noon for luncheon and a social time. The ladies of the Monroe Street church will give luncheon at noon in the dining-room. Let us make it a day of great things for world-wide missions. The program appears in another column.

TO THE DISCIPLES OF INDIANA.

Dear Brethren—Will you please read every word in this article very carefully and then write me a letter, telling me what you think of the proposition made?

You probably all know something about our Bethany Assembly Encampment Association. Many of you have attended some of its meetings.

In other years the best preachers in our brotherhood, not only in Indiana, but in the United States, have been on its platform.

It has given the Disciples of Indiana a better advertisement than any other one movement among us. Its central location, its beautiful grounds, and the improvements already made, put it not only to be the great encampment of the Indiana brotherhood, but of the United States as well.

When it was first organized, nineteen years ago, an appeal was made to the sisters of the church to furnish the rooms in the hotel, and they generously responded, and most of the hotel was furnished by their generosity. Except asking stock, no other appeal has been made to the brethren for donations.

The time has come when there must be inaugurated a movement all along

the line, to make Bethany the great Chautauqua of the Christian brotherhood. We must have schools for Bible instruction; lectures to preachers; lectures to young people; literary lectures, etc. In a word, we must make Bethany equal, if not better, than any similar institution in the whole country.

We are confident that this can be done. But it will require the united co-operation of the Christian brotherhood.

We therefore make this earnest appeal to the Disciples of Indiana, asking for a donation for Bethany Assembly in sums of any amount from one dollar up.

A few have given years of very hard work, and largely of their money to make the assembly what it is. Now that a necessity is laid upon us for enlargement, we believe that every member of the Christian church in Indiana will give at least one dollar.

The Presbyterians have given not only by the thousands and tens of thousands, but by the hundred thousands for their Winona Assembly. They have a capital stock of \$10,000 for their Summer Assembly Lecture Bureau alone.

We number in Indiana more than twice that of the Presbyterians. We control more wealth than they do. Certainly it is not asking too much of our people to ask them for generous donations for Bethany Assembly.

Brethren, give our managers the means and they will give you a bill of fare for the Assembly meetings second to no other in our state.

Will not every member of the church, as soon as they read this, write a letter and inclose one or more dollars in it and direct it to L. L. Carpenter, president Bethany Assembly, Wabash,

Indiana, and he will send you receipt for the same?

Brethren, write us, even if you do not send any money, but if possible, send some money.

Brethren, let us "attempt great things for God," and then we may "expect great things from God."

Wabash Ind. L. L. Carpenter.

DES MOINES, IOWA. MISSIONARY LETTER.

Plans have been perfected by which a great missionary rally will be held jointly with the University and University Church, February 5th, from 10 a. m. to 4 p. m. The ministers and missionary workers within a radius of one hundred miles of Des Moines are invited and earnestly urged to take advantage of this great spiritual and intellectual feast.

Those appearing on the program will be T. J. Dow, Dr. Welpton, G. L. Brokaw, Chancellor Craig, W. H. Lehman, of Columbia, Mo., Mrs. A. M. Haggard, J. P. McKnight of Oskaloosa, Dean Haggard, Dr. Lockhart, Mrs. Garst, F. M. Rains, who recently returned from the Orient, and the writer. The Bible school will adjourn that day and citizens will be largely in attendance.

Some of the Themes for discussion are "Attempting Great Things," "Claims of Heathen Nations," "What a Million Disciples Can Do," "Missions, the Chief Business of the Church," "Authority and Purpose of Missions," "The Watchword for the New Year," etc. This is a campaign of education. Make preparations, fellow-pastors of Iowa, to be present.

I. N. McCash.

A FIELD SECRETARY FOR CHURCH EXTENSION.

At the January meeting of the Board of Church Extension, C. H. White, pastor of our church at Galesburg, Illinois, was elected Field Secretary for the Board of Church Extension. Bro. White is to begin his work April 1st, 1902. He is to serve the board in this capacity for one year, with the understanding that if he makes the work a success he is to become a permanent servant of the Brotherhood in this capacity.

The friends of our Church Extension work and many of our leading preachers and churches have been urging the Board of Church Extension to employ a Field Secretary, whose duties it would be to constantly visit churches and conventions in the interest of building up our Church Extension Fund to a point where it would more adequately compass the increasing demands upon that great work. Bro. White's duties will be those indicated above and he will also be looking up annuities and bequests and gifts in general to Church Extension.

The Board feels certain that it has secured the right man and bespeaks for Bro. White a hearty Christian reception wherever he goes among the churches. Bro. White has been doing excellent work in the ministry and is in an especial way fitted to serve the Church Extension Society. The work that he has done for churches, while successful in other directions, has been particularly successful in a business way in helping them to get their finances in good shape.

The Brotherhood will be interested in knowing something of Bro. White's history. He was born near Marshall, Mo., August 27th, 1871. He is therefore 31 years old, and is able to dedicate the best of his life to Church Extension should he prove successful. He is a graduate of the College of the Bible, Lexington, Ky., in 1893. During the last two years of his college life he preached for the church at Alton, Ky. On Nov. 22, 1893, he married Miss Laura Mae Graves of Versailles, Ky. The following Christmas he and his young bride took charge of the church at Lebanon, Mo. During a ministry of sixteen months at Lebanon, 85 members were added to the church, and 195 additions to some surrounding churches for which he held meetings. While pastor of the church at Joplin, Mo., he raised \$1,000 on an old church debt. While pastor at Clarinda, Iowa, another debt of \$1,000 was provided for. In April 1899, Bro. White began his pastorate at Galesburg, Ill. He has been there three years and was called for a fourth year when he was invited to become Field Secretary for Church Extension. During his first year at

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Galesburg, an old debt of \$4,000 was raised and the mortgage paid.

Bro. White's family consists of his wife and three little girls. The Board and Bro. White ask the prayers of the Brotherhood, and that he may succeed in his work, a cordial reception for him wherever he goes.

In behalf of the Board.

G. W. Muckley.

Cor. Sec.

MONTANA LETTER.

James W. Zachary of Lexington, Ky., made Helena a brief visit in December, on his way to Washington, where he will be engaged in evangelistic work. In November our church in Anaconda held a fine meeting with thirty-seven additions, twenty-four of which were

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by confession and baptism. The pastor, Frank M. Minnick, did the preaching. Since Jan. 1st the Bozeman church has had additions every Lord's day. Their pastor, Brother McHargne, is preparing for a protracted meeting.

The church at Whitehall, where B. L. Kline is pastor, is now in a good meeting with Frank Minnick of Anacanda doing the preaching. At last reports there were fifteen additions, and the meeting continuing. The Whitehall church is not only evangelistic, but missionary. It is right to the front with its state work pledge and other missionary offerings.

The Missoula church had five additions during December, three by baptism. They are now in a good meeting, with their pastor, H. E. Rossell, doing the preaching.

H. L. Willis is doing very well at Augusta and Hogan. At Augusta they have a new church which will be dedicated early in the spring. A. C. W. B. M. has been recently organized and new members being added to it right along. The Augusta brethren recently made Brother Willis a present of a fine fur overcoat. The Hogan brethren, not to be outdone, treated Sister Willis to a present quite as satisfactory.

During the past month there have been three additions to the Helena church, one of which was by baptism.

Walter M. Jordan,
Acting Cor. Sec. M. C. A.
Helena, Mont.

A PRINCELY GIFT.

One of the largest gifts yet made to a Christian missionary society by a Disciple of Christ, has just been presented to our National Benevolent Association by Brother and Sister J. W. Warren of Loveland, Col. It is an unconditional warranty deed to 219 acres of productive real estate, valued by disinterested, competent judges at \$10,000. The proceeds become immediately available for use by the association. It is the fond hope of this generous pair that soon an orphanage or some home under the auspices of the National association may be located in Colorado. If other Disciples in that mountain empire are inspired to like liberality, doubtless this will be realized and great prestige and usefulness thereby gained by the Western Brotherhood.

This large gift is a token that the day of larger things is drawing nearer for the sacred ministry of Christian philanthropy, and when the church reasserts her ancient right to act as the almoner of God's bounties—a right that has been so largely usurped by lodges and other secular organizations—then shall we see the beginning of the speedy end of organized opposition in this world to the reign of God and his Christ.

Seeing this beneficence all the missionary interests of the church may

well thank God and take courage.

Others seeking fellowship in this sacred ministry of caring for orphan children and the old saints of God, may write to

George L. Snively, Gen. Sec.
903 Aubert avenue, St. Louis, Mo.

MINNESOTA CHRISTIAN MINISTERIAL ASSOCIATION.

St. Paul, February 4th, to 6th., 1902.

Tuesday, 7:30 p. m.—Sermon by Simpson Ely.

Wednesday—9:00 a. m.—Bible study by E. A. Orr. 9:30 a. m.—Pastoral talk by Simpson Ely. 10:00 a. m.—"The Spirit and Genius of the Restoration Movement," a paper by A. D. Harmon. Discussion led by C. R. Sine. 2:00 p. m.—Bible study by E. A. Orr. 2:30 p. m.—"The Adaptation of Our Plea to Present Religious Conditions." Discussion led by W. H. Knotts. Business. 7:30 p. m.—"Men of Large Vision," an address by J. K. Hester.

Thursday—9:00 a. m.—Bible study by E. A. Orr. 9:30 a. m.—Evangelistic talk by Simpson Ely. 10:00 a. m.—"Sociology and Preaching," a paper by John Treloar. Discussion led by Leslie Wolfe. 2:00 p. m.—Bible study by E. A. Orr. 2:30 p. m.—"The Profit of the Many," a book review by H. D. Williams. Discussion led by J. E. Hood. Business. 7:30 p. m.—"The Sociological Tendencies of the Teachings of Jesus," an address by J. K. Shellenberger.

MR. WILLETT'S LECTURE COURSE IN KANSAS CITY.

One Week, Beginning February 3rd, Monday.

The churches of Kansas City, Mo., and vicinity have arranged with Professor Herbert L. Willett for a course of lectures to be given in the First Christian church, Kansas City, Mo., during the week beginning Sunday, Feb. 2d. The course of lectures for the week is, "Studies in the Life of Christ." The churches of Kansas City are arranging to entertain the preachers and their wives free of charge who will come into Kansas City that week to enjoy and be profited by this course of lectures. The committee will be glad to find pleasant Christian homes for all within a radius of fifty or a hundred miles from Kansas City. We cannot have too many, and we will be glad to entertain any who will come from more distant points. Let this be considered as a general invitation and will all those who intend to come please send their names as early as possible to the chairman of the committee?

There are several splendid features to the program of the week. On

Thursday forenoon and afternoon there will be a missionary rally, which will be participated in by many of our leading brethren, assisted by the preachers and people present. This is to be a great day.

Brother Willett will be introduced to the churches and people of Kansas City and the ministers of other religious bodies in the following way: On Sunday morning, Feb. 2d, he will preach in the Sixth and Prospect Christian church, where Brother Combs is pastor. On Sunday afternoon at 4 o'clock he will address the Y. M. C. A. at their rooms, 810 Wyandotte street, and on Sunday evening will preach at the First Christian church, of which Brother Richardson is pastor. On Monday morning at 10 o'clock, the General Ministers' alliance, composed of the preachers of all religious bodies in the city, will be addressed by Brother Willett on the subject: "The Influence of Higher Criticism on Bible Study," reviewing a paper which is to be read by Albert Bushnell, D. D., pastor of the Clyde Congregational church. The committee of the General Alliance has cordially invited Mr. Willett to use one hour in the review of this paper.

During the evenings of the week Mr. Willett gives his lectures in the regular course, "Studies in the Life of Christ." From 10 to 12 each morning, Tuesday, Wednesday and Friday, he will discuss, those present participating, the following subjects: "Chris-

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tianity and Science," "The New Evangelism" and "Christian Unity."

The following is the program for the week:

Feb. 2d—Sunday, a. m., sermon, 6th and Prospect Christian church. 4 p. m., address Y. M. C. A., 810 Wyandotte street. Sunday evening, sermon, First Christian church, 11th and Locust.

Feb. 3d—10 a. m., Monday, "Influence of Higher Criticism on Bible Study," General Ministers' Alliance, Y. M. C. A. building, 810 Wyandotte street. Evening, 8 p. m., First Christian church, "The Gospel Records; a Study of the Four Gospels."

Feb. 4th—10 a. m., Tuesday, "The Bible and Criticism. 8 p. m., "The Preparation of the World for Christianity and of Jesus for His Ministry."

Feb. 5th—10 a. m., Wednesday, "The New Evangelism." 8 p. m., "Outline and Chronology of Jesus' Ministry."

Feb. 6th—10 a. m., Thursday, devotional exercises. 10:15, "Attempt Great Things," by J. H. Hardin. 10:30, "Authority and Purpose of Foreign Missions," by Geo. H. Combs. 10:45, "The Claims of Christless Nations," by R. Linn Cave. 11, "The Watchword for the Year," by G. W. Muckley. 11:15, "Prayer and Praise." 11:25, "Missions the Chief Business of the Church," by H. L. Willett. 2 p. m., devotional exercises. 2:15, "What a Million Disciples Can and Ought to Do," by J. P. Pinkerton. 2:30, "Prayer and Pains," by R. L. Chilton. 2:45, "Our Work in Japan and China," by F. M. Rains. 3:15, "Go or Send," by W. S. Priest. 3:30, conference and preparation for the March offering.

Feb. 6th—8 p. m., Thursday, "The Teachings and Miracles of Jesus."

Feb. 7th—10 a. m., Friday, "Christian Unity." General discussion. 8 p. m., "The Program of Jesus."

During the evening services we will have devotional services beginning at 7:45. At the close of Mr. Willett's addresses each evening the gospel invitation will be extended. This is to be a great week. Everybody is invited to come, to participate in these meetings.

Committee—G. W. Buckley, chairman; W. F. Richardson, George H. Combs.

AN OPEN LETTER.

Dear Brethren—It is a matter of regret that many young people coming into the city from Christian homes secure rooms and board in the midst of surroundings that soon have a dwarfing effect on them and their Christianity, with the result that thousands of them are permanently lost to our cause, whereas if they could have started with the proper Christian environment they would have been kept from many temptations and would have been a source of strength to the cause of Christ in the great conflict that is on to save our city for righteousness.

I have called for and received a list of our church families who have rooms to rent, and shall be glad to assist any who may write me, to secure comfortable, pleasant rooms, near lines of rapid transit to all parts of the city.

Prices range from one dollar to two dollars and a half per week.

Good board may be had in neighboring restaurants and in some cases in the family. Fraternally,

Roland A. Nichols.

Pastor Jackson Boulevard Church of Christ.

CHANGE OF CHICAGO PASSENGER DEPOT.

Beginning December 29th, all passenger trains of the Nickel Plate road will arrive at and depart from Grand Central station, Fifth avenue and Harrison street, Chicago, instead of Van Buren street station, as formerly.

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The plan of churches supplying their members with religious papers is becoming quite popular and is destined to be a great boon to the churches that adopt it. We desire to encourage this plan. No paper in the brotherhood has made such rapid strides and come into prominence and favor so rapidly as has **THE CHRISTIAN CENTURY**. It is wide awake, newsy up-to-date, helpful, and has the most scholarly and well chosen editors and contributors of the brotherhood. It is the peer of any paper among us, and is recognized by many as

The Best Family Christian Paper.

Church Services, Sunday Schools and Endeavor meetings should be made attractive and delightful. Nothing adds more to the interest and effectiveness of these services than the inspiration and power of new soul-stirring songs. No song book has ever been produced that so completely and admirably fills the requirements of our churches as does Christian Melodies. It has songs suitable for every occasion and for every department. It is especially well adapted to Evangelistic, Sunday School and Endeavor services, as well as for regular church purposes. It contains many fine solos, quartets, etc. has many of the most popular hymns that have been in use, besides the large quota of up-to-date songs by the ablest writers. Its extraordinary merit is attested by its unprecedented reception. Everyone who uses the book is delighted with it. From every quarter come words of highest praise and commendation. The testimony of musicians, singing evangelists, and all who have used it, is unanimous in pronouncing it without exception or reservation the best all purpose book that has been produced. It is mechanically perfect, neat, artistic and durable. The selling price is \$25.00 a hundred, \$3.00 a dozen, not prepaid. Single copy, post-paid 30 cents. Already hundreds are enjoying the benefits of these powerful agencies in Christian work, and we hope to supply a still larger number and add **10,000 new subscribers to THE CHRISTIAN CENTURY** through our most Remarkable Premium offer, whereby churches may obtain

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